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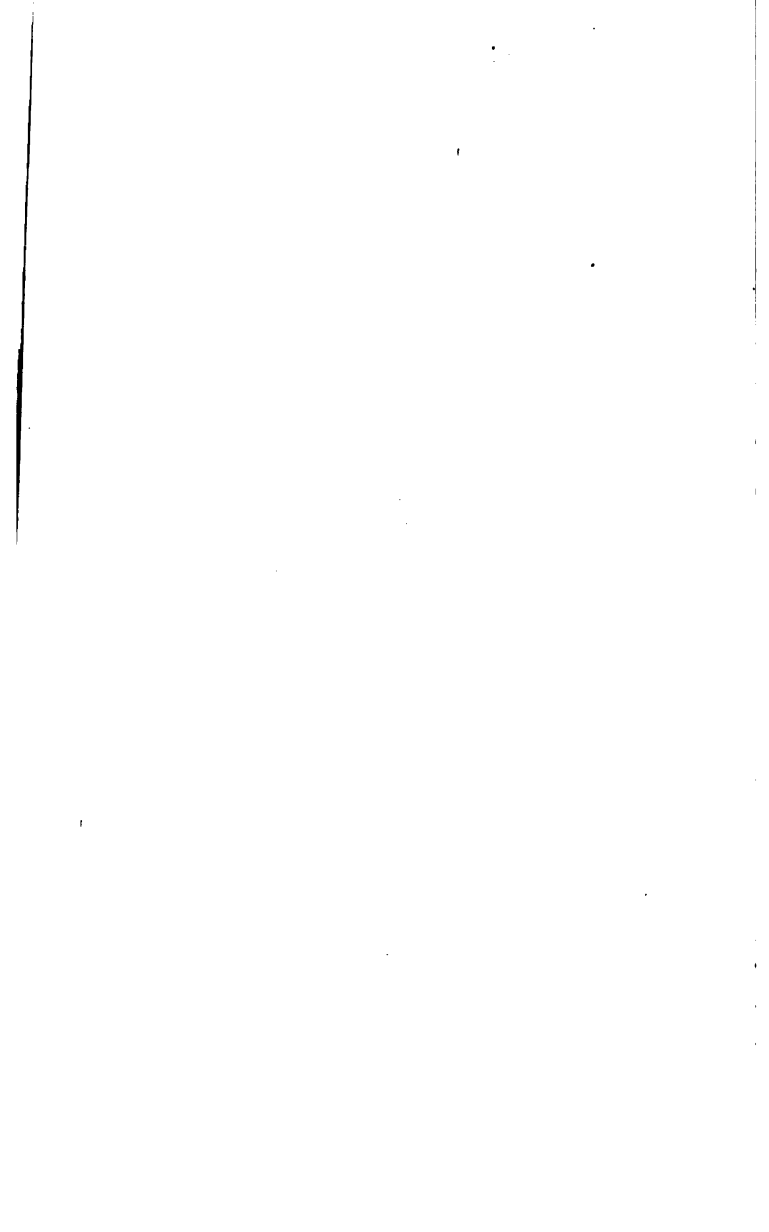
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Received August 28, 1903





SHORT NOTES  
ON  
ST. PAUL'S EPISTLES  
TO THE  
ROMANS, CORINTHIANS, GALATIANS  
EPHESIANS, AND PHILIPPIANS

BY THE SAME AUTHOR.

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SHORT NOTES

ON

ST. PAUL'S EPISTLES

TO THE

ROMANS, CORINTHIANS, GALATIANS  
EPHESIANS, AND PHILIPPIANS

BY

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## PREFACE.

THESE NOTES are intended for the use of students commencing the study of the Greek of St. Paul's Epistles, especially in connexion with the examinations in the Divinity School in the University of Dublin. For the majority of such students the larger commentaries are out of the question. What they need, first of all, is to be helped to see what the apostle actually says. I have therefore, for the most part, confined myself to the explanation of the words and the logical connexion, and, except in a few cases where differences of interpretation were of some importance, I have given only the interpretation that approves itself to my own mind.

The Revised Version is in general so accurate as often to supersede further comment of this kind; especially if the student will compare it with the Authorised Version, trying to discover why any particular change was

made. This will always be found instructive. I take this opportunity of commending to the notice of students the invaluable *Variorum Bible* published by MESSRS. EYRE and SPOTTISWOODE.

N.B.—Where the Revised Version agrees with the Authorised, the rendering is referred to as E. V.

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# THE EPISTLE TO THE ROMANS.

(Written from Corinth about A.D. 58.)

## CHAPTER I.

### VERSE.

1. κλητὸς ἀπ. The E. V., 'called to be an apostle,' gives the sense, not the construction, which is 'a [duly] called apostle.'
2. Not a parenthesis, as in A. V.
4. ὀρίζω = to mark a boundary (ὅρος), hence, to define, determine, mark out.  
ἐν δ. belongs to ὀρισθέντος. ἐν is instrumental (Engl. 'with').
5. 'We,' i.e. I: cf. 2 Cor. xiii. 6, 7.  
εἰς ὑπ., to bring about obedience of faith (ch. xvi. 26), i.e. consisting in faith or obedience to faith, or to the faith (Acts vi. 7, ὑπήκουον τῇ πίστει, but there π. has the article).
6. Jesus Christ's called ones: cf. ver. 1.
9. 'How unceasingly,' as R. V.
10. εὐοδῶ, to prosper. The idea of 'way' is not retained in the verb; see 3 John 2, 'as thy soul εὐοδοῦται.'
12. Lest he should seem to imply that they needed to be established, he explains that he speaks of mutual 'encouragement' of each by the faith seen in the other (not 'mutual faith,' as A. V.).

## VERSE.

13. οὐ θέλω ὑμᾶς ἄγν., a favourite expression in the epistles of this period.

17. δικ. θεοῦ, 'God's righteousness.' Some understand the righteousness (justification) which God confers; others the attribute of God. It seems best to regard the expression as at this stage vague, neither sense being excluded. Not the first: otherwise the quotation would be irrelevant, and besides, the train of thought requires that the expression shall not have a different sense here and in iii. 26. Not the second: otherwise the very marked antithesis of ὁργή θεοῦ, in ver. 18, would be lost. Moreover, the first sense is too peculiar to be intelligible at the very beginning of the epistle to readers whom Paul is now addressing for the first time. The two senses are explicitly marked in iii. 26.

In both senses it is revealed εἰς πίστιν. God is just to the believer and justifies him. Εἰς π. implies εἰς τοὺς πιστεύοντας, just as εἰς ἀσεβείαν, 18, implies εἰς τοὺς ἀσεβεῖς. It is not, however, 'abstract for concrete.' ἐκ π. is easily accounted for from St. Paul's habitual use of it in connexion with δικ., and from the following quotation:—ὁ δικ. ἐκ π. ζ., either 'the just by faith,' = 'he who has the righteousness of faith,' or, 'shall live by faith.' The former best suits the context here and Gal. iii. 11. The latter is nearest to the original in Hab. ii. 4. The quotation in Heb. x. 38 is from the Sept.

18. κατέχειν, not = 'hold,' but 'hold down or back': see 2 Thess. ii. 6, τὸ κατέχον οἴδατε. The verb sometimes, however, means 'to hold fast' (1 Cor. xi. 2; xv. 2; 2 Cor. vi. 10); but that meaning is not applicable here.

## VERSE.

20. ἀπὸ κτ., 'since the creation'; some take = 'from the visible creation.'
21. Not 'Godhead,' which would be θεότης, *i.e.* 'nature as God' but 'divinity,' *i.e.* the fact that his attributes are divine, that He is God.
23. Partly from Ps. cvi. 20. ἐν is not = 'into,' as A. V., but the result of a change, or exchange, was viewed as the instrument: cf. v. 25. Here 'exchanged for': they gave up the true God for . . . .
24. τοῦ ἀτιμ., genitive of end or purpose.
25. οἵτινες not = οἱ, but 'being such persons as' (= 'so that they,' R. V.).  
ὅς ἐστιν εὖ. Jewish (and Mohammedan) writers constantly add some such expression after the name of God.
28. 'Did not think fit.' Note the paronomasia, 'reprobated the knowledge of God'; 'reprobate mind.'
29. πορνεία, T. R., prob. at first a variant for πονηρία.  
XAB omit.
32. δικαίωμα = 'sentence, ordinance.'  
συνευδ. = R. V.

## CHAPTER II.

3. ἐκφ. The notion of the Jews being that they should not come into judgment.
4. ἄγει, is leading = is designed to lead: cf. parable of barren figtree.
7. ὑπομονή, not merely the passive virtue of patience, but steadfastness: cf. Heb. xii. 1. 'Let us



## VERSE.

- run δι' ὑπομονῆς': cf. also Luke xxi. 19, 'By your steadfast endurance ye shall gain your lives or souls' = Mk. xiii. 13, ὁ ὑπομείνας εἰς τέλος σωθήσεται.
8. ἐριθία (or -εία) from ἐριθος, a hired workman or hired partisan, hence = mercenary spirit, party spirit = 'factiousness' (not connected with ἔρις).
- 12ff. Observe absence of art. with νόμος.
15. οἷτινες = 'in that they'; see i. 25.  
 συνμ., bearing joint witness (with their acts, or with the work of the law).  
 μεταξύ, prep., either each man's thoughts one with another, or with other persons.  
 ἢ καί, = or even, i.e. or, it may be.
16. Not, judge according to my gospel; but, judge by Jesus Christ, as I teach.
17. Note reading: εἰ δὲ ~~Ν~~AB, not ἴδε, as A. V. There is no apodosis in form, but ver. 21 contains an apodosis in substance.  
 κ. ἐν θεῷ, viz. as the God of Israel.
18. δοκιμάζω, either 'test, prove,' as 1 Thess. v. 21, πάντα δοκιμάζετε, or 'approve,' as ch. i. 28. διαφ. = 'differ,' then 'differ for the better, excel.' The latter sense seems more suitable here and Phil. i. 10.
22. ἱεροσ., rob temples: cf. Acts xix. 37.
24. δι' ὑμᾶς, 'because of you,' not as A. V.; from Is. lii. 5.
26. δικαιώματα, 'ordinances.'
27. διὰ γρ. διὰ with gen. frequently expresses the accompanying circumstances, and so is rendered 'with': cf. iv. 11, δι' ἀκροβυστίας; xiv. 20, διὰ προσκόμματος = so as to cause stumbling, = 'with causing of offence'; viii. 25, δι'

## VERSE.

ὑπομονῆς; 2 Cor. ii. 4, διὰ πολλῶν δακρύων; Heb. xii. 1; so here 'with,' *i.e.* in spite of possessing.

28. Constr. ὁ ἐν τῷ φ. [Ἰουδαῖος] Ἰουδαῖός ἐστιν. So in the next two clauses.

29. ἐν πν., *i.e.* spiritual, not literal: cf. Deut. x. 16; Acts vii. 51.

οὗ, neuter, 'of which thing,' *i.e.* what I have figuratively called circumcision of the heart; not agreeing with περιτομῆς, because the figure is dropped.

## CHAPTER III.

2. ἐπιστ., were entrusted with: cf. οἰκονομίαν πεπίστευμαι, 1 Cor. ix. 17; also Gal. ii. 7.

3. Note R. V. But ἀπιστία includes unfaithfulness. The antithesis between πίστις (here = faithfulness) and ἀπ. is lost if the latter is rendered 'unbelief.' R. V. is good.

4. Not 'be true,' but 'become,' *i.e.* logically, = 'be found true,' R. V. γίνεσθαι must be distinguished from εἶναι; so in ch. xi. 6.

κρίνεσθαι = R. V.: cf. 1 Cor. vi. 6, ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται (Ps. li. 4).

5. Thus our ἀπιστία makes more plain God's πίστις, that is, our ἀδικία God's δικαιοσύνην συνίστησιν. A. V. wrongly uses subjunctive.

μὴ expects negative answer.

τὴν ὀργήν, that already mentioned.

κατὰ ἀνθ., an apology for using ἄδικος of God, even interrogatively; 'humanly speaking'; frequent in the epistles of this period.

7. R. V. reads δὲ, with NA for γὰρ (BDG).

ἔτι, 'still,' = even when this is so.

## VERSE.

8. And why not [say] . . . .

ὧν, of those who use such a maxim.

9. προεχ., passive, 'are we excelled,' = R.V.; or mid. from προέχειν, to hold before as a defence (R. V. mg.); or passive from πρ., to prefer, 'are we preferred.' The following context seems to require something like the latter, being a proof that Jews as well as Gentiles were sinners.

10-18. The first three verses are from Ps. xiv.; the others from various places, but all appear in the P. B. version of Ps. xiv., this version being a lineal descendant of the LXX. It was from this place of St. Paul that the words were copied first into the margin, and then into the text of some copies of the LXX.

19. δὲ is logical; all these denunciations quoted from ὁ νόμος (here = all Scripture) refer to Jews.

It is to those under the law it is speaking (λαλεῖ, not = λέγει).

20. διότι, 'because.' A. V. is impossible and spoils the connexion.

οὐ δικ. etc., from Ps. cxliii. 2.

21. He now returns to the subject of the manifestation of δικαιοσύνη, i. 17, from which he had digressed to ὁργὴ θεοῦ.

A. V. is full of errors. χωρίς is, 'apart from,' not 'without'; χ. ν. must be taken with πεφανέρωται, which is, 'hath been . . .'

μαρτυρουμένη. Not 'being witnessed' (E. V.), which in English would imply that the manifestation consisted in, or resulted from, this. Tr., 'a righteousness witnessed by.'

## VERSE.

22. **δέ**, because **δικ.** is repeated to give emphasis to a new attribute: cf. ix. 30, and Phil. ii. 8, *θανάτου, θανάτου δὲ σταυροῦ*.

**διὰ π.** and **εἰς πάντας τ. π.** nearly = **ἐκ π. καὶ εἰς π.** in i. 17.

Note reading: R. V. omits **καὶ ἐπὶ πάντας** with **ABC** (originally a variant for the preceding words).

23. A. V. is ambiguous, as if 'come' were 'have come'; R. V. avoids this.

**δόξα**, the praise which is from God (*or* the glory hoped for; ch. v. 2).

24. Not 'being justified' (E. V., see on v. 21), but = and [so] receive justification. **δωρεάν**, gratuitously, = 'by free grace.' The English 'freely' is ambiguous: cf. the oft misunderstood 'freely give,' Matth. x. 8, *i.e.* (not = 'liberally,' but) not exacting payment.

25. 'Set forth,' of a definite past time (not 'hath set').

**ἰλαστήριον**, prop. an adj. In O. T. always = 'mercy seat,' or covering of the ark; so also Heb. ix. 5. This agrees well with **ἐν τῷ αἵ. αἱ.**, 'the true mercy seat [sprinkled] with his [own] blood'; so Chrysostom. In old English writers the mercy seat is called 'the propitiatory.' [N.B.—In the passage of Dio Chrys., referred to by Alford for the meaning 'sacrifice,' it is the wooden horse that is thus designated.]

Observe that **ἐν τῷ αὐτοῦ αἵματι** belongs to **ἰλ.**, not to **πίστεως**.

- A. V. is wrong in every point: **διὰ** with acc. is 'because of'; **πάρεσις** is not 'remission' (**ἄφεσις**), but 'passing over'; **ἐν τῇ ἀν.** belongs

## VERSE.

to *πάρεσιν*, and *τῶν πρ. ἁμ.* is not 'sins that are past,' but 'the sins that were done aforetime (before the death of Christ)' = R. V. St. Paul expresses the same thought in Acts xvii. 30, 'the times of ignorance God overlooked'; and xiv. 16, 'in the generations past suffered all the nations to walk in their own ways.'

26. *πρὸς τὴν ἔνδειξιν* repeats *εἰς ἔνδ.* of 25; the article is used because *ἔνδ.* is repeated (= R. V.).

*εἰς τὸ εἶναι*, etc. It is clear that the *δικ.* here spoken of cannot be essentially different from that in i. 17. There the *ἀποκάλυψις* of this was first mentioned; then came the digression on *ὀργή*, then in iii. 21 the subject of manifestation of *δ.* (implied in *ἀποκαλύπτεται*) is resumed. Its universality and gratuitousness are dwelt on in 22–25, and then St. Paul returns to the manifestation (now *ἔνδειξις*) in 25, 26. And now the double sense is explicitly indicated, 'so that he is (not 'might be') himself just and justifying.' To give *δ.* an entirely different sense in this verse is out of the question. Nor is there any reason for inserting 'yet' in ver. 26, of which there is no hint in the text. N.B.—*δίκαιος* does not mean 'severely just,' but, rather 'fair': cf. Matth. i. 19, and 1 John i. 9, *πιστὸς καὶ δίκαιος*. There is no difficulty in the connexion of *εἶναι* with *δικαιοῦντα*. *Δίκαιον* and *δικαιοῦντα* are closely connected, being the exposition of *δικαιοσύνη*. So in English we could say, 'be just and justifying.' Note further, that this is *ἐν τῷ νῦν καιρῷ*.

27. 'The boasting,' viz. of the Jew.  
*ποίου*, what sort.

## VERSE.

28. Note the reading of R. V., γὰρ (NADG) instead of οὖν (BC).

χωρίς, apart from.

29. This use of ἡ is common with St. Paul: cf. vi. 3. ὁ θεός is subject (R. V.).

30. 'God is one.' A. V. neglects the article.

ὅς = 'and he' (R. V.). The A. V. 'which' makes the clause dependent on εἴπερ, which would be against the sense.

There is no difference in sense between ἐκ π. and διὰ π. Only in the case of the Jews ἐκ π. is the important part of the assertion; in that of the Gentiles, δικαιώσει; the Jews by faith (not works); the Gentiles also by their faith (τῆς π.): cf. ch. xv. 8, 9. On St. Paul's change of prepositions, cf. ch. iii. 25, 26; v. 10; xv. 2; 2 Cor. iii. 11; Gal. ii. 16; Philem. 5.

## CHAPTER IV.

1. Note V. R., om. εὐρηκέναι B (R. V. mg.), text NAD. If retained, it is prob. to be joined to κατὰ σάρκα.

2. In iii. 27 καύχῃσις is excluded; what then of Abraham? if he was justified by works, etc. But he was not. The connexion has been variously understood.

6. μακαρισμός is not 'blessedness,' but the pronouncing of blessedness, 'felicitation'; hence λέγει τὸν μ. = R. V.

χωρίς, 'apart from.'

λογίζομαι must be rendered 'reckon' or 'count' here, and in 8, 11, 22, 23, 24, as well as in 3, 4, 9, 10. A. V. misleads.

## VERSE.

11. περιτομῆς, gen. of apposition; a sign which was cir. δι' ἄκροβ. See note on ii. 27.
12. A mixture of constructions. We should expect either τοῖς οὐ μόνον . . . . ἀλλὰ καὶ στ., or οὐ τοῖς μόνον . . . . ἀλλὰ καὶ τοῖς στ.
14. ἡ πίστις, not 'faith' generally, but the faith spoken of as reckoned for righteousness. It has lost its value or importance.
16. κατὰ χάριν = of free grace : cf. ver. 4, R. V. Cf. Gal. iii. 16.
17. οὐ, unusual attraction from dative.
18. ἐπ' ἐλπιδι does not depend on ἐπίστευσεν as A. V., but is adverbial; hence the transpos. in R. V.
20. εἰς, with respect to.
21. δοὺς δόξαν, i.e. recognising God's glorious attributes (here, his power).
24. τοῖς π., even us who. A. V. neglects the article.
25. δικαίωσις is prop. the action of δικαιοῦν, 'on account of,' i.e. the resurrection was necessary to produce faith (perhaps).

## CHAPTER V.

1. Note V. R. ἔχωμεν, **Ξ**ABCD, for ἔχομεν; so R. V. But the confusion of ο and ω is so frequent that this is partly a question of possible error of spelling; and the internal evidence should have great weight: cf. vi. 1 on ἐπιμένωμεν; xiv. 19, where **Ξ**ABG read διώκομεν; 1 Cor. xv. 49, where **Ξ**ACD have φορέσωμεν (adopted by Westcott and Hort). If ἔχωμεν is read, καυχώμεθα in 2, 3, is subj.

## VERSE.

2. ἐσχήκαμεν, not 'have,' but 'have had.'  
τὴν προσ., 'our' bringing in or introduction (not as A. V.): cf. Eph. ii. 18; iii. 12.  
'And we rejoice' (reading ἔχομεν), so as to connect with ἔχ., not with ἐστήκαμεν.
4. ὑπομονή, steadfastness; δοκιμή, approval, proved character: cf. Phil. ii. 22, 'ye know the δ. of him.'
5. Hope disappointed would put to shame.
7. The second γὰρ gives the reason for saying μόλις. 'I say "hardly," for I grant that . . .'  
There is no contrast between δίκαιος and ἀγαθός, only the latter is more general; hence, also, the article with ἀγαθοῦ, because it is the same person already mentioned: cf. Luke xxiii. 50, of Joseph ἀγαθὸς καὶ δίκαιος; also Matth. v. 45, and Plato's definition of δίκαιος as both wise and good, 'ἀγαθὸς καὶ σοφός' (Rep. 350, C). In the context here there is no contrast between ἀσεβεῖς and ἁμαρτωλοί.  
τάχα . . . . one does even . . . .
9. τῆς ὀργῆς, that already spoken of.  
Observe the relation here between 'justified' and 'saved,' as well as that between 'reconciled' and 'saved' in ver. 10.
11. καταλλαγή must be translated like the verb in ver. 10. τὴν κ., our reconciliation, because known and already alluded to in ver. 10.
12. ὥσπερ. There is no formal apodosis; but in ver. 15 the difference is expressed, 'Just as . . . so also, yet not indeed so, but'; then in ver. 18 the comparison is resumed.  
ἐφ' ᾧ, 'on account of this, that.' The old Latin had 'in quo,' meant, perhaps, as a literal rendering; which being retained in the Vulgate led to the false interpretation: 'in whom.'



## VERSE.

- 13, 14. The reasoning is difficult. ἄχρι may mean either 'until' or 'as far as,' so that ἄχρι νόμου either = 'even before the law,' or 'as far as law extends.' (As νόμον in μὴ ὄντος ν. is 'law,' not 'the law,' it seems natural to take it similarly in ἄχρι νόμου.) There was sin before Moses, for death reigned, showing that sin was reckoned, although it was not like Adam's, a transgression of an explicit external command.
15. οἱ πολλοί, the many, *i.e.* mankind.
16. κατακ., sentence of condemnation; δικ., sentence of acquittal.
18. The antithesis is more striking by the omission of the verbs.  
δικαίωμα, being here contrasted with παράπτωμα, is 'righteous act'; ἐνὸς agrees with παρ. and δικ.
19. κατεστ., were put in the position of.
20. παρεισηλθεν, came in by the way or besides.
21. ἐν, 'in,' not 'unto,' as A. V.

## CHAPTER VI.

1. ἐπιμένωμεν = 'are we to continue . . . ' E. V. translates ἐπιμενοῦμεν.
2. οἷτινες = being such as. ἀπεθ., died, not 'are dead.' The aorists are important in the whole passage.
3. ἦ, to confirm the statement that we died to sin.

## VERSE.

4. E. V. neglects the article, making the verse obscure. We were buried with him by our baptism into his death ('are buried,' A. V., should be, 'were buried,' R. V.).
5. *σύμφυτοι*, not as A. V. (being from *φύω*, not *φυτεύω*), but grown together, united = R. V.
6. 'Was crucified,' not 'is.'  
*καταργηθῆ*, 'be made powerless,' 'done away,' R. V.  
*τοῦ μὴ δουλεύειν*, gen. of purpose or result.
7. 'Hath died' (*i.e.* hath so died), not 'is dead.'  
*δεδικ.*, 'hath been justified.'
8. 'Died,' not 'be dead.'
10. *ὁ ἀπ' ἐθ.*, the death that he died; *ἐφάπαξ*, once for all: cf. Heb. ix. 12; x. 10.
11. Not 'dead indeed'; *μὲν* is only correlative to *δέ*.
13. *τῇ ᾧ* goes with *παριστάνετε* (obscure in A. V.), 'offer or yield to sin.'
15. *ἁμαρτήσωμεν*, 'are we to sin?'
17. 'Whereas' R. V. is necessary in English, since he does not thank God that they had been slaves to sin.  
*τύπον*, omitted as antecedent (*τύπῳ*) and expressed with the relative, unusually.
18. Note reading; *δὲ* ~~Ν~~<sup>ο</sup> ABD (for *οὖν*).
19. *ἀνθρώπινον λέγω*. An apology for saying 'slaves to righteousness,' which is a state of freedom, not slavery. I use this expression to help your understanding; what I mean is, etc.  
Here and in 22 *ἁγιασμός* is 'sanctification.'
20. *τῇ δικ.*, not 'from,' but 'in respect to.'

## CHAPTER VII.

## VERSE.

1. ἧ, as in iii. 29; vi. 3.
3. τοῦ μὴ εἶναι, gen. of end or purpose.
4. ἐθανατ., were made dead, viz. by the death of Christ, into which ye were baptized; vi. 3, 6.
6. The wife is released from her husband by his death, we [Jews] from the law by our death. The common point is the effect of death. A. V. translates ἀποθάνοντος, a reading with no MS. support; Beza printed it in error. It is an interesting example of a reading now widely spread, originating, as it were, under our eyes.  
ἐν καινότητι κ.τ.λ., in a new and spiritual, not the old and literal manner.
7. The question is suggested by ver. 5: Not that the law is sin, but that by it is the knowledge of sin (i.e. as sin).
8. There is no need to disconnect διὰ τῆς ἐντολῆς entirely from either the preceding or the following.
9. ἀνέζησεν, 'sprang into life.'
13. Not the law but sin [became death].
15. 'Video meliora proboque; deteriora sequor,' Ovid. And still more strikingly Epictetus, 'Since he that sins does not wish to sin but to do right, δῆλον ὅτι ὁ μὲν θέλει οὐ ποιεῖ, καὶ ὁ μὴ θέλει, ποιεῖ; Enchir. ii. 26. Note that Gal. v. 17 describes the opposite condition; see note.
18. ἐν ἐμοὶ requires the qualification, ἐν τῇ σαρκί μου because the ἐγὼ of v. 17 was not the same.
21. I find this law, viz. . . . . Or, with respect to the law, I find . . . .

## VERSE.

24. *i.e.* the body which is the seat of the death of sin: cf. viii. 10.

25. The first clause replies to the question; the second sums up the preceding description.

The contrast between the character described in ch. vii. up to the end, and that in ch. viii. is so clearly marked that it is marvellous that any commentator should suppose the transition from the unregenerate to the regenerate to have come in gradually in ch. vii.

Captive to the law of sin — made free from the law of sin.

With the flesh serving the law of sin — walking not after the flesh but after the spirit.

Wretched, praying for deliverance — having life and peace, being not in the flesh but in the spirit.

But it has been thought that *συνήδομαι*, vii. 22, is too strong for the unregenerate. It is not, however, the degree of approval or admiration, or delight in speculative contemplation of the law that marks the vital distinction. The stronger these are, the more vivid is the contrast with the life that does not accord with them, and the more bitter the struggle to the climax of which St. Paul has led up. There is not a word here of obedience to the law; *νοῦς* serves the law, but the will does not.

The use of *ἐγὼ* is simply rhetorical: cf. iii. 7.

Observe also that in ch. vii. *σάπξ* is opposed only by *νοῦς* which is defeated; in ch. viii. it is opposed by *πνεῦμα*, which is victorious.

25. *αὐτὸς ἐγώ*, I of myself. Plato has *αὐτοί ἐσμεν*, = we are by ourselves.

## CHAPTER VIII.

## VERSE.

1. 'Now,' logical and emphatical as contrasted with the previous state.  
The last clause in A. V. is omitted in  $\aleph$ BCD. It has got in from ver. 4, but here spoils the connexion.
3. The impotence of the law as described in ch. vii.  
 $\sigma$ .  $\acute{\alpha}\mu$ . : cf.  $\sigma\acute{\omega}\mu\alpha$   $\theta\alpha\nu\acute{\alpha}\tau\omicron\upsilon$ , vii. 24.  
 $\kappa\alpha\tau\epsilon\kappa\rho$ . effectually condemned so as to expel.
6.  $\phi\rho\acute{o}\nu\eta\mu\alpha$   $\sigma\acute{\alpha}\rho\kappa\omicron\varsigma$ , observe R. V.
8.  $\omicron\iota$   $\delta\epsilon$ , A. V. is bad; this is not an inference, but is coordinate with  $\gamma\alpha$ ; Tr. 'and' = R. V.
9. 'Now' in A. V. is bad; 'If the Spirit of God dwells in you, and it must, for if any man, etc. . . .'
10.  $\tau\omicron$   $\mu\acute{\epsilon}\nu$   $\sigma\acute{\omega}\mu\alpha$ , etc., is not part of the consequence (as E. V.), but is concessive; 'whereas the body is dead . . . the spirit is life.'
11. Partly removes the concession in 10. Even these bodies subject to death, which I have called  $\nu\epsilon\kappa\rho\acute{\alpha}$ .  
Note difference of reading:  $\delta\iota\acute{\alpha}$   $\tau\omicron$  . . . 'on account of, because of,' BDG (R. V. mg.);  $\delta\iota\acute{\alpha}$   $\tau\omicron\upsilon$  . . . 'through'  $\aleph$ AC (R. V. txt.).
13.  $\theta\alpha\nu\alpha\tau\omicron\upsilon\tau\epsilon$ , 'slay, make dead'; stronger than 'mortify.'
14. These it is that are . . .
15. Not 'the spirit,' R. V., but 'a spirit.' When delivered from your former bondage ye did not enter into a new bondage, 'receive again

## VERSE.

a spirit of bondage.' 'Spirit' in A. V. ought not to have a capital letter. The 'spirit of adoption' is not the Holy Spirit, though inspired by him.

ἁββᾶ, Aramaic for 'father.'

16. Thus, by our crying 'Abba, Father.'

17. ἵνα, 'to the end that.'

18. οὐκ ἄξια πρὸς. Ἀνάξιος πρὸς is quite classical for 'not worthy to be compared with.'

19. κτίσις, 'creation.'

20. ματαιότητι, fruitlessness, frustration of purpose. ἐπὶ with dat. expressing the conditions.

Connect ἐπ' ἐλπιδι with foll. 'in hope that.'

24. ἐλπίδι, not 'by hope are saved,' but 'in hope were saved,' i.e. as the context shows, our salvation was not seen but hoped for. It gives the reason for saying in ver. 23, στενάζομεν . . . ἀπεκδεχόμενοι. Observe the repetition of the latter word in ver. 25.

26. i.e. inarticulate aspirations within us.

27. Put comma after 26 and translate δὲ 'but.' They are unspoken, but he that searcheth the heart reads them.

κατὰ θεόν.: cf. 2 Cor. vii. 9, etc. (R. V. mg. seems better than text).

28. AB add ὁ θεός after συνεργεῖ (R. V. mg.).

29. On προέγνω, cf. the instance in xi. 1.

32. γε emphasises the clause beginning with ὅς.

34. R. V. reads as future κατακρινῶν; see Is. l. 8, 9.

35. Χριστοῦ, ACD; Θεοῦ, NB.

39. κτίσις, created thing.

## CHAPTER IX.

## VERSE.

3. *ἤχόμην*, imperfect, = could have wished: cf. *ἤθελον*, Gal. iv. 20. The imperfect implies that as things are, the wish is impossible. So Acts xxv. 22: I could have wished, viz. if it had not been too much to ask.
5. The late Prof. B. H. Kennedy in his Ely Lectures gives strong reasons for the rendering, 'He who is over all is God, blessed for ever.'
6. *οὐχ οἷον ὅτι* is not = *οὐχ ὅτι*, but stronger, 'Not that . . . far from it' (= *οὐ τοιοῦτον, ὅτι*).
9. 'This word was [one] of promise.' The argument is not from the words quoted, but from the fact of a promise; Isaac being a son of promise; so also Jacob.
10. *ἐξ ἐνός*. In this case, unlike that of Isaac, both parents were the same.
11. *κατ' ἐκλογήν*, i.e. his purpose in the way of election, his electing purpose.
12. Gen. xxv. 23.
13. Mal. i. 2, 3. Both passages in the original context refer to the nations.
15. A. V. neglects the difference between *ἐλεήσω* and *ἀν' ἐλεῶ*.
17. The original is: 'Else I should have smitten thee . . . and thou wouldst have been cut off: But for this cause I have preserved thee.' St. Paul's is neither the LXX nor a literal rendering of the Hebrew, unless we render *ἐξήγειρα*, upheld or preserved. Others take it = 'roused thee' (to resistance).

## VERSE.

19. ἀνθέστηκα like ἔστηκα, though perfect in form, is present in sense.
21. A potter does not make vessels for destruction, but sometimes for ἀτιμία: cf. 2 Tim. ii. 20, and see Jer. xviii. 6.
- 22, 23. Either = because he purposed . . . . and in order to make known . . . . therefore endured. Or, although purposing . . . . yet endured . . . . and this also in order to make known.
24. οὗς. The antecedent is σκεύη ἐλέους, but the relative agrees with ἡμᾶς in apposition, = and as such he called us.
27. The remnant [only].
29. Lord of Sabaoth = Lord of Hosts.
- 30, 31. The figure in διώκω is preserved in κατέλαβεν, 'overtook,' and ἔφθασεν, 'reach, attain to.'  
δὲ, with δικ., repeated with an emphatic attribute; see iii. 22.  
δικ. here includes 'justification.'
31. Note reading; om. δικαιοσύνης, NABD. Tr. as R. V.
32. Omit γάρ, NAB (R. V.).

## CHAPTER X.

3. 'Not recognising.'  
τὴν ἰδίαν δ., not = τὴν ἑαυτῶν δ. (as if it were the r. which they possessed), but their own plan of attaining δικ., i.e. righteousness and justification.
4. Christ is in more senses than one τέλος νόμου.



## VERSE.

The sense here appears to be that he effects the end at which the law aimed, viz. *δικαιοσύνη*. This was the *δικ.* *θεοῦ* which they missed.

5. Note the reading of R. V.; *ὅτι* before *δικ.* instead of before *ὁ ποιήσας*, and om. *αὐτά*, = *NAD*.
- 6, 7, 8. These words, quoted from Deut. xxx. 12, 13, were spoken of the Law, and had no reference to Christ; St. Paul means that they are most truly applicable to the righteousness of faith. His use of them is in the style of the Jewish Midrash.
9. Note the reading of R. V. mg.
12. *κύριος* is predicate; 'the same is Lord.'
- 14, 15. Read the verbs *ἐπικαλέσονται*, etc., in the subj. instead of the future.
16. A. V. by error in rendering the aor. *ὑπήκουσαν*, and by specialising *τὸ εὐαγγέλιον*, spoils the sense; see R. V. So also as to the aorist in ver. 18.
18. Another Midrashic use of O. T.
19. *i.e.* know that the Gentiles would be admitted.
20. *ἐπερ.*, not 'asked after,' but 'consulted' (as an oracle).
21. *πρός*, of Israel (= 'as to,' R. V.).

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## CHAPTER XI.

1. Cf. Jerem. xxxi. 37.
2. *ἐν Ἱστορίᾳ* = in the history of E. So Thucyd. refers to what Homer says, *ἐν τῇ παραδόσει τοῦ σκήπτρου*.
4. *χρημ.*, properly the answer of an oracle: cf. the verb in Matth. ii. 12.

## VERSE.

- τῇ Βάαλ.** The feminine article is to be explained by the customary substitution of 'Shame' for 'Baal.' Hence αἰσχύνῃ was used by some Greek translators for Baal. τῇ therefore was used, to agree with αἰσχύνῃ.
5. κατ' ἐκλ., not 'the election . . . .' as E. V., but '(a remnant) by free election,' = 'elected by free grace.'
6. οὐκέτι γίνεται, 'becomes' (logically), *i.e.* turns out to be: cf. note on iii. 4. Observe that 6, of A. V. is omitted by **NACD** = **R. V.**
8. κατάνυξις from κατανύσσω, to prick, is 'numbness.'  
τοῦ μὴ βλέπειν, gen. of end or purpose.
9. Ps. lxi. 22. The Hebrew has 'to them while at peace.'
- 11, 12. παράπτωμα, not 'fall,' but 'slip.'  
ἡττημα, 'defeat' (or 'loss').
13. I am making much of my ministry so as to gain glory for it.  
Read ὑμῖν δὲ with **NAB**, and ἐφ' ὅσον οὖν with **NABC**.
16. καὶ introduces the apodosis = so also.
18. If thou gloriest [remember that] . . . .
20. καλῶς = very good; *i.e.* so far truly said.
21. Read οὐδὲ σοῦ φείσεται with **NABC**.
22. No articles, 'goodness and severity on the part of God.'  
ἐπεὶ = since [otherwise]; a common classical use of ἐπεὶ, which does not itself mean 'otherwise'; it gives the reason for saying ἐὰν ἐπιμένης.

## VERSE.

The figure must not be pressed too closely. It is only the general notion of grafting that is employed. For, in fact, a bad scion is not grafted on a good tree, and if it were, it would presumably retain its own quality. A good scion or an inferior stock partakes of the strength of the stock, but retains the quality of its own fruit.

25. *μυστήριον τ.* = this doctrine of revelation. The word never means 'mystery' in the English sense. It is = a secret; but especially a secret revealed to select persons. Hence, in N. T. a doctrine of revelation. All Christians are the initiated. Thus St. Paul sometimes says he is telling a *μ.* as here and 1 Cor. xv. 51: cf. 1 Cor. iv. 1; xiii. 2. The doctrine of admission of the Gentiles is sometimes called especially the *μ.* of the Gospel, for which St. Paul was in bonds. In Rev. i. 20, 'the secret of the seven stars.'

*πώρωσις*, not 'blindness,' but 'hardening.'

29. *ἀμεταμέλητα* = never repented of by Him.  
 30, 31, 32. *ἀπειθέω*, 'disobey'; *ἀπειθία*, 'disobedience.'  
 32. Cf. Gal. iii. 22.  
 33. Most Comm. agree with R. V. marg.  
 34, 35, Is. xl. 13.

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## CHAPTER XII.

1. *λογικὴν λατρείαν*. *Λογικός* does not mean 'reasonable' in the sense of 'approved by reason, fair,' but 'belonging to the reason, *λόγος*, in-

## VERSE.

tellectual.' This is, therefore, opposed to *σαρκικὴ λατρεία*, consisting in the sacrifice of slain beasts. This 'living sacrifice' is a worship of the heart and mind, = 'spiritual worship.' Cf. 1 Pet. ii. 2: 'as new born babes desire the *λογικὸν γάλα*,' 'spiritual milk.' We use 'spiritual' for want of a better word, 'rational' being ambiguous; but it is not = *πνευματικός*. We might render: 'a living sacrifice, the worship of the heart.'

2. Note the different etymology of *συσχ.* and *μεταμ. σχῆμα* = fashion, figure; *μορφή* = form, in the logical sense of essential character.

*δοκιμάζειν*, nearly = give proof of in your lives: cf. Eph. v. 10.

3. Not to be high-minded above what he ought to be minded, but to be minded unto sobriety.

5. We the many = the whole body of Christians.

Read *τὸ δὲ καθ' εἰς* with  $\aleph$ ABD = R. V. *καθ' εἰς*, originally *εἰς καθ' ἐνά*, then by a popular error, as if *καθενα* was one word, a nominative was invented for it. Here with *τό*, adverbially, like *τὸ κατ' ἐμέ*, i. 15.

6. Some editors remove the stop after *μέλη* = we are members, and having gifts . . . Cf. 1 Cor. xii. 14ff.

*προφητεία* in N. T. usually = (inspired) preaching to a Christian assembly. 'Preaching' in E. V. represents either *κηρύσσειν* or *εὐαγγελίζεσθαι*, = proclaiming the Gospel to those who had not heard it: cf. 1 Cor. xiv. 3, 4, 24.

*τῆς π.* Either the faith which each has; or = the Gospel. The latter interp. has given rise to the expression, 'analogy of the faith.' The former seems better.

## VERSE.

8. ἀπλότης, singleness, singleheartedness; hence, liberality; see 2 Cor. viii. 2.
10. προηγούμενοι, 'leading the way,' i.e. in giving honour.
11. σπουδῇ. A. V. is impossible.  
There is a curious reading in DG, καιρῷ for κυρίῳ, doubtless from misreading of a contraction. The same MSS. have in 13, μνείαις for χρεΐαις.
12. 'In hope, i.e. as regards hope, rejoicing.'
14. Suggested by the word διώκοντες in 13.
17. πρὸν. καλὰ κ. τ. λ., from Prov. iii. 4 (LXX). Compare 2 Cor. viii. 21, where St. Paul speaks of himself as acting on this rule.
19. R. V. mg. is probably right. Some take it as = give way to the wrath of your adversary.  
The quotation (from Deut. xxxiii. 25) agrees with the Hebrew, not the LXX. It occurs in the same words in Heb. x. 30, where it forms a notable exception to the general dependence of the writer on the LXX and his apparent ignorance of Hebrew. But it is easy to explain the exception by supposing that he simply borrowed the quotation from this epistle (which was certainly earlier), especially as he probably wrote from Rome. In any case, however, the writer was a disciple of St. Paul, and there is nothing surprising in his adopting a quotation from him.
20. From Prov. xxv. 21, 22.

## CHAPTER XIII.

## VERSE.

2. κρίμα, *i.e.* from the civil power, as ver. 3 shows.
5. Not only from fear of the ruler's wrath, but from conscientious motives. τὴν ὀργήν, the ὀργή just mentioned.
7. τῷ τὸν φόρον. φόρον depends on the correlative idea implied in ὀφειλάς, viz. 'who is entitled to.'
9. τὸν ἕτερον, the other (of two) = his neighbour, R. V.
11. ἡμῶν may depend either on ἐγγύτερον or (less well) on σωτηρία.
13. εὐσχημ., decorously.

## CHAPTER XIV.

1. 'Weak in his faith,' *i.e.* has not strong Christian confidence.  
Not to settle (or to discuss) his doubtful thoughts.
2. πιστεύει, has faith to.
6. In his usual manner he assumes the conscientious motive as a fact: cf. 1 Cor. xiv. 17.
9. ἔζησεν = ~~N~~ABC.
10. R. V. brings out the distinction between the opposite parties.  
τοῦ θεοῦ, R. V. = ~~N~~ABCD. The reading χριστοῦ was suggested by 2 Cor v. 10.
11. Ζῶ ἐγώ, ὅτι from the LXX, a literal rendering of a Hebrew phrase; 'I swear,' being implied, ὅτι follows.

## VERSE.

12. *περὶ ἑαυτοῦ* is the emphatic thought; about himself, not another.
13. The second *κρίνατε* is used for the sake of the antithesis, not in its proper sense, 'If ye must judge, judge this.'
14. *ἐν κ.* 'in,' not 'by.'  
*εἰ μὴ*, here = 'but.'
16. *ὑμῶν τὸ ἀγαθόν*, your superior knowledge and strength: cf. 1 Cor. x. 30.
17. There is no reason for insisting on exercising your rights, for it is not in this liberty of eating and drinking that Christianity consists: cf. 1 Cor. viii. 8.
19. *οἰκοδομῆς*, *i.e.* building up in the faith: cf. ch. xv. 2; 1 Cor. viii. 1; x. 23.
20. *διὰ προσκ.* On *διά* with gen. see ii. 27, 'with offence,' = so as to cause another to act against his conscience.
22. *πίστιν*, as in ver. 1. Christian confidence. R. V. reads with **ABC**.
- ἐν φ.*, attraction.  
*κρίνων*, 'judgeth,' R. V., *i.e.* does not even raise the question with himself.
23. *κατακέκριται*, is already condemned.  
*ἐκ π.* = with confidence that he is acting rightly (*πίστις* = ver. 22). Whatever is done with doubt as to its lawfulness is wrong: cf. Cicero, 'ne quid agas de quo dubites rectum sit an non'; and see 1 Cor. x. 28-33. Some MSS. have here the doxology (xvi. 25-27). A has it in both places.

## CHAPTER XV.

## VERSE.

1. 'But we,' closely connected with the preceding.
2. οἰκοδ. : cf. xiv. 19.
4. γραφῶν belongs to ὑπομ. as well as to παρακλ.  
Observe the article. The steadfastness and encouragement inspired by . . . .  
τὴν ἐλπίδα, our hope.
8. λέγω γάρ, **NABCD**.
- 8, 9. A. V. by rendering δοξάσαι 'might glorify,' seems to make it coordinate with εἰς τὸ βεβ.  
R. V., again, by rendering the latter 'that he might,' still further obscures the construction, which is: Christ in bringing salvation to the Jews, was fulfilling God's promises (ὑπὲρ ἀληθείας θεοῦ); whereas the salvation offered to the Gentiles was not ὑπὲρ ἀλ., but ὑπὲρ ἐλέους. 'Whereas the Gentiles [have to] give glory to God for mercy [simply].'
13. τῆς ἐλπίδος, of this hope.
16. ἱεουργοῦντα, not from ἱερεὺς, but ἱερόν.  
προσφ. τῶν ἔθν., i.e. my presentation of the Gentiles as an offering to God: cf. Phil. ii. 17.  
In this consisted his ἱεουργεῖν.
18. ὦν, attraction.  
Observe R. V.
20. A. V. is defensible, 'striving.'
23. τόπον, i.e. occasion of work.
24. **NABCD** omit ἐλεύσομαι πρὸς ὑμᾶς. The sentence is interrupted and the sense taken up in 28.  
Note the delicacy with which ἐμνησθῶ is qualified.
27. ἐκοινωνήσαν referring to κοινωνία in 26.



## VERSE.

32. After θελήματος A C have θεοῦ, B. has κυρίου Ἰησοῦ; **Σ** Ἰησοῦ Χριστοῦ. The variety seems to indicate that the original reading was simply θελήματος, used absolutely (as it is by Ignatius, and probably in 1 Cor. xvi. 12) for the will of God; see ch. ii. 18.

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 CHAPTER XVI.

7. ἐν τοῖς ἀπ., either 'among the apostles' (i.e. they being themselves apostles), or well spoken of by the apostles.
23. οἰκονόμος, 'treasurer.'
24. Omitted by **Σ**ABC.
- 25, 26. Almost a definition of μυστήριον.
- 25-27. See note at end of ch. xiv.

# FIRST EPISTLE TO THE CORINTHIANS.

(Written from Ephesus, A.D. 57, Spring.)

## CHAPTER I.

### VERSE.

1. κλητός, see Rom. i. 1.
2. αὐτῶν καὶ ἡμῶν as E. V., or, better, depending on τόπῳ = every place of which Corinth was the mother church, and which for that reason belonged to Paul as its founder.
6. ἐβεβ. established, namely, in their hearts.
10. σχίσματα, not = schisms : cf. Jno. vii. 43.  
κατηρτ. Lightfoot prefers A. V., 'perfectly joined together': cf. 2 Cor. xiii. 9, 11. The verb means to restore, repair, cf. Matth. iv. 21; then to train, equip, cf. Gal. vi. 1. In medical writers it means, to set (a broken bone).
12. λέγω, 'I mean'; constantly so in St. Paul.  
See below on iv. 6.
13. R. V. mg. has in its favour that μὴ seems to indicate the beginning of the question.  
εἰς, 'into' (not 'in the name'), the usual construction with βαπτίζειν = to introduce by baptism into the profession of discipleship or belief (exceptional is Acts ii. 38, ἐπὶ or ἐν = relying on).

## VERSE.

- 14, 16. Crispus, chief of the Synagogue, Acts xviii. 8; Gaius, 'mine host and of the whole church,' Rom. xvi. 23. Household of Stephanas, the first-fruits of Achaia, ch. xvi. 15.
15. Read ἐβαπτίσθητε =  $\aleph$ ABC (R. V.).
17. Compare Acts x. 48; where Peter does not himself baptize.
18. σωζόμενοι, pres. 'are in the way of salvation, even us': cf. Acts ii. 47.
20. Observe that the first 'world' corresponds to αἰών, 'world age.'
21. ἐπειδή, since, seeing that.  
διὰ τῆς σ., through its wisdom, or philosophy.  
κήρυγμα, the proclamation, or thing preached.
22. 'Signs,' cf. Matth. xvi. 38. Greeks require philosophy.
23. The Jews stumbled at a Messiah crucified; to Greeks the whole doctrine of a Messiah was strange and absurd.
26. τ. κλήσιν ὑμ., the calling of you, i.e. the circumstances of it, what sort of persons amongst you are called. Note that κλήσις never means 'calling' in the English sense of condition of life or occupation.
30. ἐγενήθη, later usage for ἐγένετο, not pass.: cf. Acts iv. 4.

## CHAPTER II.

1. μυστήριον =  $\aleph$ AC (μαρτύριον =  $\aleph$ \*BD). On μυστήριον = 'revealed doctrine'; see on Rom. xi. 25.
2. More exactly: 'I thought not good to know.'  
For κρίνω in this sense cf. Tit. iii. 12.

VERSE.

3. Om. *ἀνθρωπίνης*  $\aleph$ BD (R. V.).
4. Persuasive words of philosophical discourse.  
*πειθὸς* is not found elsewhere.  
*ἀποδ.*, demonstration in the sense of exhibition.
5.  $\eta$ , should not rest upon.
- 6, 7. However we speak a philosophy amongst the mature—God's philosophy consisting in a teaching of revelation (*μυστηρίῳ*).
13. *συγκρ.* 'combining or connecting,' *i.e.* not combining with the teaching of the Spirit words taught by human philosophy; R. V. mg. 'interpreting' is against the usage of *συγκρ.* which, although used of explaining dreams, etc. (as are also *κρίνειν* and *διακρίνειν*), is never simply = interpret.
14. *ψυχικός*, = *πνεῦμα μὴ ἔχων* (Jude 19), who is guided by no higher principle than *ψυχή*. Compare *ψυχικὴ σοφία*, Jas. iii. 15.  
*οὐ δέχεται* = rejects.
15. Similarly Aristotle ascribes to the *σπουδαῖος* the *κανὼν καὶ μέτρον*.  
By no one who is not spiritual.
16. For in order to judge the spiritual, one must have known the mind of Christ which the spiritual possesses.

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CHAPTER III.

1. *κἀγώ*, I also, who could have taught *Θεοῦ σοφίαν*.  
*σαρκίνοις* is read by  $\aleph$ ABCD. It is prop. = 'made of flesh,' therefore stronger than *σαρκικοῖς*, and meaning in whom *σὰρξ* constitutes the whole nature; Whereas the

## VERSE.

σαρκικός may be influenced by the Spirit, although not entirely following it.

νηπίοις opposed to τελείοις, ii. 6.

2. ἐδύνασθε. Nothing is to be supplied; the absolute use of δύναμαι is classical, = ye had not strength.
3. κατὰ ἀνθ., here = κατὰ σάρκα.
4. οὐκ ἀνθρωποὶ ἐστε; with **NABCD** (R. V.). The sense is given by the κατὰ ἀνθ. in ver. 3.
5. Omit ἀλλ' ἢ with **NABCD** (R. V.).  
διάκονοι, mere agents.  
Each [teacher] as.
7. God [is τὰ πάντα].
11. γάρ, I say ἐποικ., builds thereon, for.  
κείμενον, the regular passive of τίθημι.
13. 'Probabit, non purgabit,' Bengel.
- 14, 15. The work of teachers only is in question.  
ζημ., viz. τὸν μισθόν, shall miss his reward.  
ὡς διὰ πυρός, as one who escapes from a burning house: cf. 1 Pet. iii. 20, δι' ὕδατος.
16. From the relation of the teachers to the people as God's building, he turns to remind them what sort of building they are.  
ναός, the inner sanctuary; ἱερόν, the whole sacred enclosure.  
φθείρει, φθερεῖ, A. V. wrongly varies the rendering.
17. οἷτινες, not as E. V., but, of which character (viz. ἅγιοι) ye are, = 'and such ye are,' R. V. mg.
18. δοκεῖ = thinks himself.  
μωρός, let him rid himself of his fancied wisdom.  
ἵνα γ., that he may become.
21. 'In men,' i.e. in human teachers.

## CHAPTER IV.

## VERSE.

1. οὕτως = 'in such wise,' *i.e.* in the way just mentioned: cf. ix. 24; xv. 11.  
 ἀνθρ., thus used, is quite classical.  
 μυστ. has its usual sense, [revealed] secrets, *i.e.* the doctrines of revelation: cf. 1 Pet. i. 4.  
 Not = sacraments; see i. 17.
2. ὥδε = ~~Σ~~ABCD (R. V.), 'in this state of things,'  
 λοιπόν, 'for the rest.'
3. εἰς ἐλ., *i.e.* it amounts to very little.
4. The whole verse gives the reason why he does not judge himself.  
 οὐδὲν ἐμ. συνοῖδα, I am conscious to myself of no fault (*i.e.* in my office, ver. 2): cf. Hor. Ep. i. 1, 6, 'nil conscire sibi, nulla pallescere culpa.'
5. Pass no judgment (on me, namely, as the context shows, but for the hidden meaning see on ver. 6).  
 ὁ ἐπ., his [due] praise; the article is important.
6. μετασχηματίζειν is to change the outward appearance, σχῆμα, of a thing, while the thing remains the same. Used of speech, it means to use a figure in which one thing is named and another meant. Here, then, the sense is: instead of naming or describing the actual party leaders, he has, 'by a fiction,' substituted for their names those of himself, Apollos, Cephas, and Christ. To give the sense, render, 'I have, by a fiction, transferred.' Of course the Corinthians would not be misled by the earlier chapters, as without this hint we should be.

## VERSE.

- φρονεῖν om.  $\aleph$ ABCD (R.V.), 'learn the [lesson]; not above what is written.' The article makes the four words following = a substantive.
- φυσιοῦσθε, indic. pres. with ἵνα is unclassical (except in the local sense of ἵνα): cf. Gal. iv. 17.
8. ἤδη, already, without waiting for the future αἰών. Westcott and Hort point these clauses with notes of interrogation, which makes the sarcasm more forcible.
- χωρίς, without our aid.
13. περικάθαρμα is not to be taken in the sense of κάθαρμα, = a human expiatory victim. If so intended, περίψημα (which is synonymous) would also be plural.
16. μιμηταί, imitators.
17. ἐπεμψα, I sent. Timothy went through Macedonia (Acts xix. 22) and was not expected to arrive until after this letter (ch. xvi. 10).
18. He guards against their taking the sending of T. as a confirmation of this error.
21. ἐν = provided with (classical), supplied with. ἔλθω, am I to come? it depends on the notion of θέλετε.
- This ver. is in close connexion with the following; whether he was to come ἐν ῥάβδῳ depended on the action they would take in reference to the following admonition.

## CHAPTER V.

1. ὅλως (in 'connexion with the foregoing) = 'in short,' 'in fact': cf. vi. 7; xv. 29. A. V. is impossible.

VERSE.

ἀκούεται ἐν ὑ., = is known amongst you (is heard of). E. V. seems to me inadmissible.

ὀνομάζεται om. **NABCD** (R. V.) and supply ἀκούεται.

ἔχειν, i.e. in marriage, according to the usage of ἔχειν in N. T. The aorists, ποιήσας, κατεργασάμενος confirm this.

3. 'Graviter suspensa manet et vibrat oratio usque ad ver. 5,' Bengel.

3, 4. Of four possible arrangements, R. V. gives the best.

7. Alluding to the Jewish cleaning out of all old leaven at the passover. Probably the epistle was written shortly before the passover (see xvi. 8), which, therefore, naturally suggested this figure: and hence, also, the form of expression, 'our passover also has been slain, even Christ' (= R. V.).

ὑπὲρ ἡμῶν, om. **NABCD** (R. V.). A gloss, out of place, as the fact only is concerned here.

Note that St. Paul agrees with the Gospel of St. John as to the day of Christ's death.

9. Generally supposed to refer to a lost epistle. ἔγραψα might refer to the present epistle, but then ἐν τῇ ἐπ. would hardly be added. It has been suggested that ver. 9 to vi. 8 is a note or insertion added after the conclusion of this epistle and referring to it.

10. οὐ πάντως, R. V. mg. is good, 'not at all meaning,' etc.

ἐπεὶ, since [in that case].

11. νυνὶ δέ, = but, as it is, I wrote: cf. ch. xv. 20; vii. 14; Heb. ix. 26.

12. Is it not those that are within that ye judge?



## CHAPTER VI.

## VERSE.

1. τὸν ἑτερον = his neighbour: cf. Rom. xiii. 8; Gal. vi. 4.
2. Lit. of the smallest tribunals.
4. A. V. is ironical, and then ver. 5 is a confession of the irony. R. V. means: do ye set the heathen? But these could hardly be called ἐξουθ. ἐν τῇ ἐκκλ.; nor could the Christians be said καθίζειν these whom they did not appoint. Besides 5, then loses its point.
5. οὕτως = so then, it seems: cf. Matth. xxvi. 40, οὐ. οὐκ ἰσχύσατε.  
ἐνι, stronger than ἔστι, 'there is not room for.'
7. ἤδη, already, = even prior to the question of tribunals.  
ὅλως = in fact: cf. v. 1.  
Omit ἐν. It is a defect (or loss) for you. Whatever the issue, ye are defeated.
11. τινες is, perhaps, best taken as qualifying ταῦτα, = some of these things ye were. This use of τις is frequent. It is true we might expect ταῦτά τινα, but it was natural to make τινες agree with ὑμεῖς: cf. Rom. ix. 24.  
ἀπελ. middle, because they submitted themselves to baptism. The tenses are corrected in R. V.
13. 'Both it and them'; considered as mere matter these perish; even the κοιλία as a mere organ of nutrition, not so the body as part of man's personality.
17. κολλᾶσθαι τῷ Κυρίῳ, a frequent O. T. expression.
18. ἐκτός, outside.
20. The words after σώματι are om. by  $\aleph$ ABCD.

## CHAPTER VII.

## VERSE.

2. Distinctly excludes polygamy.
3. *ὁφειλήν*, **NABCD** (Rec. is a gloss).
5. Omit *τῇ νηστεία καὶ*, and for *συνέρχεσθε* read *ἦτε* with **NABCD** (R. V.). This involves removing the stop after *προσευχῇ*.
6. *τοῦτο*, *i.e.* ver. 5.  
The reference in mg. of A. V. to vv. 12, 25, implies a misconception. *κατὰ* = 'by way of.' It is Paul himself who is giving the permission.
7. 'As I myself,' *i.e.* not celibates, but having the gift of continence (which was the ground of his celibacy).
9. *ἐγάμησα*, a later form of aorist for *ἐγημα*.
10. *οὐκ ἐγώ*, referring to the Lord's known precept.
12. 'Not the Lord,' *i.e.* Christ gave no precept for this case as He did with respect to divorce. It has nothing to do with St. Paul's inspiration.
14. *ἡγ.* is consecrated, *i.e.* by virtue of the marriage union; just as the children are consecrated by the filial bond. The principle which justifies infant baptism is here assumed, but the practice is not implied.  
For *ἄνδρι* read *ἀδελφῷ*, **NABCD** (R. V.).  
*ἐπεὶ*, since [otherwise].
15. *οὐ δεδούλωται*, *i.e.* is not bound to refuse the separation.  
*ἐν* is not = *εἰς*, but = so that we be in peace.  
It would seem to be implied that the believer divorced in such circumstances was at liberty to marry.

## VERSE.

16. A reason for not resisting the separation.

17. *εἰ μὴ*, 'only,' R. V.

19. *ἀλλὰ τήρησις*, etc., *i.e.* τὰ πάντα ἐστί, as iii. 7.

21. *ἀλλ' εἰ καί*, nay, even if thou canst become free, remain as a slave (= R. V. mg.).

The other interpretation ('accept freedom') is against *καί*, and against the reason in ver. 23 as well as ver. 24.

23. A. V. as usual misses the difference between *γίνεσθαι* and *εἶναι*, and thus contradicts vv. 21, 24; 'become not.' But it is not literal slavery that is here meant.

25. *i.e.* no command left by the Lord as in the case of divorce: cf. ver. 12.

28. *ἐγὼ δέ*, and it is to spare you this that I so advise.

32. *ἀμερίμους*, cf. Phil. iv. 6, 'without anxiety.'

33, 34. R. V. and mg. give the readings. The second in the margin =  $\aleph$ ABD (C def.).

36, 37. *τὴν παρθένον αὐτοῦ*, his daughter or ward.

36. *ὃ θέλει*, not 'whatever,' but what he wishes, viz. to give her in marriage.

39. Omit *νόμῳ*,  $\aleph$ ABD (R. V.). It came in from Rom. vii. 2.

40. *καγὼ*, I also, as well as other teachers.

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## CHAPTER VIII.

1. *ἡ δὲ ἀγ.*, love buildeth up.

4. *οὐδὲν εἰδωλον* seems to mean: there is no idol, *i.e.* there is no such thing as an image of the divine.

## VERSE.

7. *συνειδήσει*,  $\aleph^c D$ ; *συνηθεία*,  $\aleph AB$  (R. V.).
8. Cf. Rom. xiv. 17.
9. Cf. Rom. xiv. 21. The cases treated are different. There it was that of those who scrupled to eat what might possibly have been offered to idols; here, of those who insisted on their right to eat what was known to be so offered, notwithstanding the danger of causing a brother to fall.
10. *οἰκοδ.* ironical.
11. The irony resolved in deep earnest. Read *ἀπόλλυται* with  $\aleph ABD$ , after which  $\aleph B$  have *γάρ*, A has *οὖν*.
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## CHAPTER IX.

2. *μου τῆς ἀπ.*, my seal of apostleship =  $\aleph B$ .
3. *αὕτη*, *i.e.* the preceding: cf. iv. 1; ix. 24.
4. *ἐξουσία*, 'a right'; so throughout. To eat and drink at the expense of the churches.
5. *περιάγειν*, *viz.* to be maintained at the cost of the churches.  
*ἀδ. γυν.*, a believing wife, = R. V.
6. Working, namely, with our own hands.
7. In the East, part of the milk is still the payment of the herdsmen.
9. An ox when treading. A. V. would require the article.
10. Read *ὁ ἀλοῶν ἐπ' ἐλ. τοῦ μετέχειν*, =  $\aleph ABC$  (R. V.).  
*πάντως*, 'by all means.'

## VERSE.

14. Viz. in his directions to the twelve and the seventy: Matth. x. 10; Lu. x. 7.
15. The best attested reading is οὐδεὶς κενώσει (NBD).  
With this it is best to suppose an aposiopesis,  
'It were better to die, than that — no one shall make void my boast.' He was about to say, 'than that any one should,' and turns this into a decided denial.
17. Not as A. V. but as R. V., 'of mine own will, etc.'  
If ἄκων, then I am not entitled to reward, for I am only a steward.
18. My reward is the satisfaction of preaching without reward.  
'Abuse not' is bad.
19. ἐκ implies deliverance out of bondage. Elsewhere ἀπό is used.
20. Note the addition; μὴ ὡν αὐτὸς ὑπὸ νόμον, NABCD (R. V.).
23. For τοῦτο read πάντα, NABCD (R. V.).
24. οὕτως . . . ὥς, not 'so . . . that,' but 'in like manner' . . . 'in order that': cf. iv. 1.

## CHAPTER X.

1. δὲ in Rec. obscures the connexion with ch. ix.  
Read γὰρ with NABCD (R. V.).
2. ἐβαπτ., mid. the reception of baptism being voluntary, 'received baptism.'  
They had like spiritual privileges with you yet . . .
3. πνευμ. Not merely supernatural, but symbolical and sacramental.

## VERSE.

Alluding to the Jewish legend that the rock of Rephidim followed the Israelites. He does not, however, imply that he believed the legend, but finds in it an allegorical expression of the truth that Christ was the source of spiritual blessings to them.

9. *Κύριον* = *ABC*.

11. For *τύποι* read *τυπικῶς*, = *ABC*.

20. No; but what I say is . . .  
Deut. xxxii. 17.

21. The heading in A. V. is based on some misconception.

*τραπέζης δαιμ.* seems less forcible than *θυσιαστηρίου* would have been. The idol feasts (like all others) being eaten at a table, the partakers might be said to partake either of the table or of the altar of idols: cf. *τρ. Ἑλίου* in Herod. iii. 18; also Polyb. iv. 35, where *βωμὸς* and *τραπ.* are both mentioned; *περὶ τὸν βωμὸν καὶ τὴν τράπεζαν τῆς θεοῦ*. So in Mal. i. 7, 12, 'the table of the Lord' is an expression put into the mouths of the priests with reference to the food provided by the sacrifices. Here the less forcible expression *τράπεζα δ.* is adopted because *τρ.* had been used of the *τρ. κυρίου* which could not be called *θυσιαστήριον*.

23. Omit *μοι δὲς*, *ABCD*. 'All things are lawful,' *ἀλλά*, yes, but.

24. Cf. Rom. xv. 2; Phil. ii. 4.

28. For *εἰδωλόθυτον* read *ιερόθυτον*, *AB* (R.V). The latter word would not be used by St. Paul in his own person, implying (as Origen says) real sacredness. But for this reason it would be used by the weak brother.

VERSE.

29. ἑαυτοῦ for σεαυτοῦ.

γάρ, a reason for saying, 'not thine own.'

Sense: My own conscience is the judge of my liberty; why should I be bound by another conscience?

30. χάριτι, 'with thanksgiving,' = R. V. mg.

ὑπὲρ οὗ, ellipt. = ὑπὲρ τούτου ὑπὲρ οὗ.

32. ἀπροσ., giving no occasion of stumbling. In Acts xxiv. 26 it is = not stumbling.

## CHAPTER XI.

1. Belongs to the preceding. Imitate me in this: cf. Rom. xv. 3; 1 Thess. i. 6.

2. παραδόσεις, i.e. instructions: cf. 2 Thess. ii. 15; iii. 6.

4, 5. προφητεύων, i.e. discoursing to a Christian assembly.

The Jews prayed with head covered, the Greeks uncovered. St. Paul regards the covering as a mark of subjection, and decides that the man should be uncovered as having no earthly head.

10. Namely, the holy angels deemed both by the Jewish and the early Christian Church to be present in the services of the Church. In an ancient liturgy ('Liturgy of St. Basil') the presence of the holy angels is prayed for.

16. i.e. let the question be decided by the custom of the churches.

17. Note R. V., τοῦτο refers to the preceding.

18. R. V. mg. corresponds to the reading ἐκκλησία without the article, = ἌΒC D.

19. αἵρε., 'factions' rather than 'heresies.'

VERSE.

20. R. V. is a necessary correction.

24. **NABCD** omit λάβετε, φάγετε. **NABC** also omit κλώμενον (D has θρυπτόμενον).

τοῦτο ποιεῖτε. There is no ground for assigning a sacrificial sense to these words. The usual meaning of ποιεῖν both in the LXX and in the N. T. is 'do.' With τοῦτο this is its invariable signification. In a comparatively small number of cases (not one in fifty times of its occurrence) in the LXX, it is used where in English we should say 'offer,' but only where the actual object of the verb (such as θυσίαν, δλοκαύτωμα, etc.), or the immediate connexion, supplies the idea of sacrifice, so that the kind of 'doing' is distinctly indicated; just as in English we say 'do sacrifice,' instead of 'sacrifice sacrifice.' In no instance does ποιεῖν of itself introduce the idea of offering or sacrifice; in other words, the verb never really means 'offer,' but is in these cases an instance of the practice of using a less definite word instead of a more definite, where the definition is supplied by the context. It replaces many different verbs in the way. Indeed, strictly speaking, it would be more correct to render ποιεῖν θυσίαν, 'make a sacrifice,' than 'offer sacrifice,' i.e. ποιεῖν replaces θνείν, not προσφέρειν. Of course the selection was not properly that of the Greek translators, but of the Hebrew writers, who used 'āsāh the equivalent of ποιεῖν. The Greek in these instances simply followed the Hebrew literally. Hence, τοῦτο ποιεῖτε cannot mean anything but 'do this.' See '*Essays chiefly on the Original Texts of the Old and New Testaments*' where the question is fully discussed.



## VERSE.

25. εἰς ἀνάμν., 'for remembrance.'
26. καταγγέλλετε, announce, proclaim (R. V.). The word could not mean 'exhibit.'  
τοῦτο is om. by  $\aleph$ ABCD, also τοῦτον in ver. 7.
27. 'Eat or drink.' Because it was possible either to eat or to drink improperly, it does not follow that it was sufficient to eat alone or to drink alone.  
ἀναξίως, not 'being unworthy,' but in a manner unbecoming such a thing. This is the only meaning admitted by the Greek.
- ἐνοχος with gen. : cf. Jas. ii. 10, also Is. liv. 17, LXX οἱ ἐνοχοί σου. 'Sins against,' instead of proclaiming the Lord's death. It does not mean, 'is guilty of the death of Christ.' No inference can be drawn from these words as to the nature of the sacrament. Meyer illustrates this by the case of desecration of a crucifix, which would imply dishonour to what it represents.
29. ἀναξίως is om. by  $\aleph$ ABC (R. V.). Then μὴ διακρ. supplies the condition, i.e. 'not appreciating,' 'not rightly estimating,' as διακρ. in ver. 32.  
κρίμα, not 'damnation,' but a judgment which is chastening, ver. 32.

## CHAPTER XII.

2. ὅτι ὅτε,  $\aleph$ ABCD (R. V.).  
ἀπαγ., an anacoluthon.
5. διακ., ministrations.
8. λόγος σοφίας, the gift of discoursing.  
σοφία, Christian philosophy, ch. ii. 6; γνῶσις is the deeper knowledge of the matter of this σοφία.

## VERSE.

10. *προφητεία*, not foretelling, but inspired spiritual discourse to edification.
13. The second *εἰς* om.  $\aleph$ BCD (R. V.).  
*ἐν*, 'in,' not 'by.'
23. *τιμήν*, viz. by clothing them. *περιτίθεμεν* is therefore appropriate.
27. *ἐκ μέρους*, severally, as R. V.
28. *ἀποστόλους*, here in its wider sense. These had all the gifts.
28. *ἀντιλήμψεις* seems best understood of the care of the sick and poor.
31. *ζηλοῦτε*, seek earnestly.  
*καθ' ὑπερβολὴν ὁδόν*, 'quasi dicat, viam maxime vialem,' Bengel.

## CHAPTER XIII.

1. *γέγονα*, am become (logical), = am proved to be: cf. Rom. iii. 4.
2. *μυστ.* = all secrets, *i.e.* things known only by revelation; this knowledge corresponds to *σοφία*, ch. xii. 2.  
*γνώσιν*, cf. xii. 8.
3. *καυθήσομαι*, CD (-ωμαι C), *καυχήσομαι*,  $\aleph$ AB (-ομαι  $\aleph$ ) (R. V. mg.).
4. *περπερεύομαι* (display oneself) is not found in any other Greek author before Marcus Antoninus, but *ἐμπερπ.* occurs in Cic. (ad Att. i. 14).
5. *ἄσχ.* The Greek comm. take this = *νομίζει ἄσχ.* (ch. vii. 36), *i.e.* thinks it no shame to do humble offices, etc.: cf. Jno. xiii. 4.

VERSE.

οὐ λογ. takes no account of (R.V.); Zech. viii. 17, LXX.

7. στέγει, see ix. 12.

11. ἐφρόνουν, felt (= R. V.).

12. δι' ἑσοπ., through a mirror, a popular expression, from the appearance. The ancient mirrors being metallic gave an imperfect image.

ἐν αἰν. 'in a riddle' gives the sense; αἰνίττομαι = to hint obscurely.

13. νυνί, logical, = this being so : cf. on 1 Cor. v. 11. μένει, remains as in a calculation. Or, abideth for ever; but if this had been intended, surely the essential 'for ever' would not have been left out.

μείζων with partitive gen. : cf. Matth. xxiii. 11.

## CHAPTER XIV.

2. Everything indicates that the λαλεῖν γλώσση here treated of was not speaking with foreign tongues, but was some kind of ecstatic speech; see vv. 2, 4, 6, 19, 22, 23. There is no word of the presence, or otherwise, of persons acquainted with the 'foreign tongue,' yet this would be important when its usefulness was in question.

ἀκούει, understands.

I grant that he is by inspiration (or, in his own spirit) uttering truths of revelation. A polite assumption as in ver. 17. μυστήρια has its usual sense, and the clause is not equivalent to οὐδείς ἀκούει, as if μ. meant 'what nobody understands,' which it never does.

## VERSE.

8. πόλεμος, 'battle,' A. V. is better than 'war.'
13. ἵνα, with the purpose of interpreting afterwards.
16. ἰδιώτου, the common man, the man without the gift of tongues or interpretation. ἰδιώτης, like our 'layman,' takes its special sense from the context: cf. Acts iv. 13.
22. ὥστε, *i.e.* according to the words just cited, 'not even thus, etc.' σημεῖον then is not a sign to produce conviction, but to give warning of retribution.
25. Is. xlv. 14; Heb. (not LXX).
26. *i.e.* whenever ye come together, suppose one has a psalm, another a teaching . . . well, let all be done to edifying. There ought not to be a full stop after the last ἔχει.
27. 'Other' in A. V. is plural, as in Ps. xlix. 10, and Ps. lxxiii. 8, P. B. V., 'they corrupt other;' also A. V. in Matth. xiii. 8; xxiii. 23, etc. The older form was changed in A. V. wherever it was obviously plural.
33. Seems better connected with the following: 'As in all the assemblies of the saints let your women, etc.'
34. This seems inconsistent with xi. 5. Perhaps that refers to smaller meetings which would not be called ἐκκλησίαι. What follows seems to refer to asking questions in public.
36. R. V. is a necessary correction, Ye are not to originate rules for churches.
37. ἡ πνευμ., or (in any way) possessing spiritual gifts.  
ἐπιγ., let him understand.
38. ἀγνοεῖ, *i.e.* does not recognize ὅτι τοῦ K., etc.  
ἀγνοεῖτω, = I leave him to his ignorance.  
R. V. mg. ἀγνοεῖται =  $\aleph$ AD; ἀγνοεῖτω  $\aleph^c$ A<sup>2</sup>, BD<sup>b</sup>.

## CHAPTER XV.

VERSE.

- 1, 2. *τίνι λόγῳ* belongs to *γνωρίζω* (= R. V.).
2. And surely ye do unless your faith was unreal.
5. 'Cephas.' This St. Paul must have learned from Peter himself (Gal. i. 18), and the appearance to James from James himself. He had spoken with both (Gal. i. 19).
6. The number excludes the notion of a visionary appearance. It does not prove the 120 of Acts i. 15 to be incorrect, or to refer to an earlier period. Those belonged to Jerusalem; this appearance may have been in Galilee, or, if in Jerusalem, may have been while the Galilean pilgrims were still there.
7. 'Apostles' here in the wider sense: cf. ver. 5.  
'James': cf. ver. 5. No doubt the Lord's brother, who, after the early death of the son of Zebedee, was called simply James.
8. *i.e.* St. Paul was as unworthy to be called an apostle, as an *ἐκτρ.* (abortion) to be called a man.
10. *οὐκ ἐγενήθη*, did not prove vain (= R. V.): cf. ch. xiii. 1.
11. *οὕτω*, it is thus that we preach, = these are the facts we preach.
15. *εἴπερ ἄρα*, if then, *i.e.* if really as they say.
19. *μόνον* qualifies the whole clause. R. V. mg. seems better than text.  
*ἐλ.*, 'most pitiable,' R. V., viz. as bitterly disappointed.

VERSE.

20. *νυνί*, but now, *i.e.* as the fact stands: cf. v. 11.
26. Lit. as a last enemy is destroyed Death.
27. 'When he shall have said'; R. V. mg. is the strictly grammatical rendering, but, perhaps, the force of the tense is sufficiently given by, 'when he hath (thus) said.'
29. *ὑπὲρ τῶν νεκρῶν*, on behalf of the dead.' This seems to refer to a custom in Corinth of baptizing vicariously. It is an *argumentum ad hominem*; ver. 30 is also a personal argument. Whatever the difficulty of admitting this, it seems impossible to get any other meaning out of the words.  
*εἰ ὅλως* = if in fact.
32. *ἐθριομ.*, figurative, of contending with furious men. So Ignatius: *ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ διὰ γῆς καὶ θαλάσσης* (Rom. 5) and elsewhere. It cannot be understood literally, as St. Paul would not have omitted such an event (and his deliverance) in his enumeration, 2 Cor. xi. 23ff.  
*κατὰ ἄνθρ.*, from ordinary human motives: cf. iii. 3. What E. V. means it is hard to say.
- 32b. Is. xxiii. 13, LXX.
33. A quotation from Menander (where of course *χρήσθ'* was the reading).
36. Foolish! to think it must consist of the same particles. The identity consists not in the numerical sameness of the particles, but in the relation to the same man: cf. 2 Cor., ver. 1-4.
38. 'His' in A. V. = modern 'its.'
44. *ψυχικόν*, adapted to the wants of the *ψυχή*, an animal body.

VERSE.

- εἰ ἔστιν, **ABD** (R. V.).
47. Om. ὁ κύριος, **BCD** (R. V.).
49. φορέσομεν, **B**; φορέσωμεν, **CD**; see note on Rom. v. 1.
50. φημι, 'this I affirm,' not = λέγω, which would refer to the preceding.
- σὰρξ καὶ αἷμα = a body such as the present.
51. μυστήριον, see on Rom. xi. 25. It has here its uniform sense, 'a truth of revelation'; 'I tell you a secret.'
53. ἐνδυσ. This refers to those still living; 2 Cor. v. 2-4.
55. For ᾧδη (which is in the LXX, Hos. xiii. 14), **BCD** read θάνατε (R. V.). St. Paul seems to avoid the word ᾧδης: cf. Rom. x. 7.

## CHAPTER XVI.

2. More exactly: 'that it may not be when I come, that the collections, etc.'
3. The Corr. were to give commendatory letters.
5. From 2 Cor. i. 15, 23, it appears that his original intention had been to go to Corinth first; he changed his mind in order to spare them.
10. Timotheus was now on his journey (iv. 17). In fact he did not come. He was with St. Paul at Philippi when the second Epistle was written; 2 Cor. i. 1.
12. θέλημα is most probably = 'God's will' (R. V. mg.); see τὸ θέλημα, Rom. ii. 18. Ignatius uses θέλημα without the article as = God's will: cf. note, Rom. xv. 32.

VERSE.

17. ἰστέρημα, *i.e.* the want of your society, not as E. V.: cf. Phil. ii. 30.

22. Maranatha = our Lord cometh, or is come.

Subscription. The idea that the epistle was written from Philippi doubtless arose from a misunderstanding of xvi. 5. It was clearly written from Ephesus: xvi. 8, 19. The older MSS. (before 8th cent.) have no subscription.



## SECOND EPISTLE TO THE CORINTHIANS.

(*Written from Philippi, A.D. 57, Autumn.*)

### CHAPTER I.

#### VERSE.

1. Paul then had come up with Timothy in Macedonia.
3. Better, 'blessed is': cf. Rom. i. 25; 2 Cor. xi. 31; Jno. xii. 13.
5. 'Sufferings of Christ,' in so far as every one who suffers for the Gospel, suffers in a certain sense as Christ suffered: cf. Matth. xx. 22; Phil. iii. 10; Col. i. 24.
9. 'Answer of death'; 'circumstances gave this answer, that we should die,' Chrys.
10. ἡλπίκαμεν: cf. 1 Cor. xv. 19; 1 Tim. v. 5; vi. 17; (after ἡμᾶς) καὶ ῥύσεται, **NBC**.
11. As πρόσωπον does not elsewhere in N. T. mean 'a person' (as in later Greek), and as, besides, this sense would require ὑπό, not ἐκ, render: 'that from many faces (as if upturned in thanksgiving) thanks be given through many.'
12. For ἀπλότητι read ἀγιώτητι, **NABC** (R. V.).  
ἀνεστρ., conducted ourselves.
13. i.e. we do not in our letters conceal or disguise our real meaning.

VERSE.

14. 'In part,' because not all did so.  
Note the delicacy with which he adds, 'as ye also are ours,' as if putting them on his own level.
15. To come to you first so as to pay you two visits, going and returning. He changed his plan before writing the first epistle; see xvi. 5, and cf. Paley, *Horae Paulinae*.  
χάριν, **N**ACD; χαράν, **N**<sup>c</sup>BL (R. V. mg.).
17. *i.e.* one day, yea; and another, nay.
18. *ὅτι*, because; *πιστὸς ὁ θεός*, I swear. (Other interpretations are possible.)
20. For *καὶ ἐν αὐτῷ* read *διὸ καὶ δι' αὐτοῦ*, **N**ABC (= R. V.), *i.e.* in him are assured (*τὸ ναί*), and through him also is our assurance (*τὸ ἀμὴν*).
23. It was to spare you that; *οὐκ ἔτι ἦλθον*, 'came no more' = paid no fresh visit.
24. As regards faith (or your faith) ye stand (= I have no fault to find with you in matters of faith; Theoph.): cf. 1 Cor. xvi. 13.

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## CHAPTER II.

VERSE.

1. *ἐμὰντῷ*, for my own sake.
3. *ἀφ' ὧν = ἀπὸ ἐκείνων ἀφ' ὧν*.
4. *διὰ* with gen. of the accompanying circumstances; see note on Rom. ii. 27.
5. R. V. adopts the best construction; 'press,' namely, on the guilty person.  
*ἀπὸ μέρους* = to some extent, in some degree.
9. *εἰ* = **N**CD; *ἦ* = AB (R. V. mg.).

## VERSE.

10. ὁ κεχ. εἴ τι κεχ., **NABC** (R. V.).

In the sight of Christ; E. V. is scarcely tenable.

13. Cf. vii. 5, 6. He expected Titus with news from Corinth.

14. θριαμ. 'leads us as a victor his captives,' or 'makes a spectacle of us' (Field, after Chrys.).

16. ἐκ. θ. and ἐκ. ζ., **NABC** (R. V.).

17. οἱ π., 'the many.' καπηλ., 'deceitfully making merchandise of.'

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### CHAPTER III.

2. The order in the Greek is more vivid. Our epistle ye yourselves are, an epistle, etc.

3. Manifested as ye are that ye are an epistle of Christ ministered by us (as if written by Paul and Tim.).

καρδίαις, **NABCD** (R. V.).

5. ἱκανότης, viz. λογίσασθαι.

6. Observe ἱκάνωσεν, R. V.

και. διαθ., 'a new covenant.'

οὐ γρ. depends on διακόνους: see 7, 8.

7. ἐγενήθη, 'took place with glory.'

καταργ. = which was transitory.

9. τῇ διακονίᾳ (for the first ἡ δ.), **NACD** (R. V. mg.), ἡ δ. BD<sup>b</sup>.

10. i.e. the surpassing glory of the second covenant made the former glory appear no glory.

ἐν τῷ μ.: cf. ix. 3; Col. ii. 16.

11. διὰ δόξης, cf. ii. 4. There is no difference between this and ἐν δ. St. Paul is fond of changing his prepositions: cf. Rom. iii. 30; xv. 2; Gal. ii. 16; Philem. 5.

## VERSE.

14. From *πῶρος*, 1, a light, porous marble; 2, in medical writers, a callus; comes *πωρόω*, = harden, frequent in med. writers. The meaning 'to blind' was an invention of the grammarians. *ὅ τι* cannot be = *ὅ*. Read *ὅτι*, 'for,' or, as R. V. mg. taking *μὴ ἀνακ.* absolutely, 'it not being revealed that.' Field takes *κάλυμμα* = the thing veiled: 'the same mystery remains unrevealed, namely that, etc.'
17. The Lord is the spirit, and where His spirit is there is spiritual freedom, and therefore no veil on the heart.
18. Unlike Moses who reflected the glory in a transitory way and with veiled face, we with unveiled face reflecting . . . go on changing. A. V. = R. V. mg. is linguistically less tenable and less suitable to the context.

## CHAPTER IV.

1. *i.e.* we have this ministry even as we were mercifully granted it. For constr. cf. 1 Cor. vii. 25.
2. *δολοῦντες*, adulterating. (So in Dioscor. and Lucian.)
3. *εἰ δὲ καὶ*, but if even.  
*ἐν*, among (it never reached their hearts).
4. *δόξης* is not attribute of *εὐαγ.* as A. V.: cf. ver. 6.
5. Christ as Lord (= R. V.).
6. *λάμψει*, *ABD* (R. V.). This agrees with *εἰπών*, which means 'said.'
11. *γάρ*, reason for saying *νέκρωσιν*.

## VERSE.

13. The same spirit of faith as the Psalmist.

14. σὺν Ἰησοῦ, **ABCD** (R. V.).

15. 'With you, I say, for.'

R. V. makes τὴν εὐχ. depend on περισ. Some take it as depending on διὰ, and governing τῶν πλ., 'having abounded, may abound more by reason of the thanksgiving.'

16. Note the present tenses; is decaying; is being renewed.

17 = R. V.

## CHAPTER V.

1. *i.e.* house which is a σκήνος. Gen. of apposition. Σκήνος is a favourite term with writers of the Pythagorean philosophy, and always in this figurative sense.

'Be dissolved,' not 'were dissolved.'

2. 'For even in this (tabernacle)': cf. ver. 4.

ἐπενδ., to put on over this present body: cf. 1 Cor. xv. 53. There it is ἐνδυσ. not ἐπενδ., because the body is the subject.

3. Supposing, namely, that we shall actually be found clothed (with the new body) not naked (disembodied spirits). There appears to be a covert allusion to the Corinthian deniers of the resurrection; E. V. seems trivial.

D, with some other authorities, reads ἐκδυσόμενοι.

4 further explains ver. 2.

ἐφ' ᾧ οὐ is not = οὐχ ὅτι, 'not that,' but, 'for that we desire not' (οὐ θέλειν = nolle): cf. Rom. v. 12.

## VERSE.

5. Gen. of appos., 'earnest which is the Spirit.'
6. The sentence is interrupted and resumed in a different form with *θαρροῦμεν*.
7. διὰ π.: cf. Rev. xxi. 24, περιπατεῖν διὰ τοῦ φωτός. διὰ, with gen. of circumstances; εἶδος does not mean 'sight,' but 'appearance,' although the sense here is nearly the same with either translation: we do not see the Lord.
10. φανερ., not 'appear,' but 'be made manifest.'
11. Knowing, i.e. having in our hearts the fear of the Lord (not as A. V.).
12. ἐν προσ., i.e. the matter of their boasting is the outward show not the reality.
13. ἔξεστ., probably referring to what had been said of him.
14. ἀγάπη, i.e. Christ's love to us, according to St. Paul's constant use of gen. with ἀγάπη. For love towards one he uses εἰς. συνέχει, viz. within these limits.
15. 'All died,' not 'were dead,' as A. V.: cf. the same error, Rom. vi. 2, 8.  
Omit εἰ before εἰς, =  $\aleph$ BD (R. V.).  
ὑπὲρ αὐτ. belongs to both participles; hence, also, it is not = ἀντί: cf. Rom. iv. 25.
16. κατὰ σάρκα, according to what he is in his natural, material existence.
17. If any man be in Christ, a new creature! the old things are gone, lo! they have become new.  
Om. τὰ πάντα,  $\aleph$ BCD.
18. τὰ δὲ π., all these new things.
19. ἦν καταλλάσσω, more emphatic than the simple imperfect. (The conn. ἦν ἐν X. would not suit the clause θέμενος etc.)

## VERSE.

20. ὑπὲρ Χ., on behalf of, not *loco Christi*, which would not be inferred from the preceding.
21. ἁμαρτίαν ἐπ., abstract for concrete: cf. κατάρα, Gal. iii. 13. Not = sin-offering, which would be against N. T. usage, and against the preceding ἁμαρτία, and the following δικαιοσύνη.

## CHAPTER VI.

1. Closely connected with preceding, see R. V., 'and further we entreat.'
3. προσκοπή, occasion of stumbling. A. V. is misleading. ἡ διακ., our ministration.
4. Note διακ. nom. = as ministers of God do.
7. λόγῳ ἀλ. = discourse of truth.
11. ἀνέψγα = ἀνέψγμαί, frequent in later Greek.
- 12 carries on the figure in πεπλατ. There is plenty of room in our hearts for you, but not in yours for us: cf. vii. 2, 3.  
σπλάγχνα means literally not 'bowels,' but the inward parts, especially heart, lungs, and liver, hence it might be rendered 'heart.'
13. τὴν αὐ. ἀντ. accus. absolute. The two ideas τὸ αὐτό, and τὴν ἀντιμ. mixed by a sort of attraction.
14. ἀπίστοις cannot depend on ἑτερ. as if this were συζυγ., it is dativus ethicus; do not, for unbelievers (= yielding to them) draw an alien yoke. Some, however, explain the dative as depending on the idea ὁμοζυγοῦντες suggested by ἑτεροζ. = be not yoked with unbelievers, thus being unequally yoked.
18. Perhaps a free citation of 2 Sam. vii. 14.

## CHAPTER VII.

VERSE.

2. *χωρήσατε*, make room for us; R. V. is good; *φιλήσατε*, Chrys., cf. vi. 12.
- 8, 9. *ἐν τῇ ἐπ.* in my epistle.  
Put stop after 'regret it,' and only comma after 'season' (so the Amer. Revisers). He softens the statement, that he does not regret giving them pain, by adding that he did regret, because he saw that his letter made them sorry. With the other punctuation *βλέπω γὰρ*, etc., finds no suitable connexion.
8. *γὰρ* is read by *ℵCD<sup>b</sup>*, om. by BD (R. V. mg.). Westcott and Hort suspect the original reading to have been *βλέπων* (= Vulg.).
10. In favour of R. V. mg. is, that if the connexion with *μετανοία* were intended, *ἁμετανοητόν* would probably have been used.
12. *σπ. ὑμῶν ὑπὲρ ἡμ.* *BCD<sup>b</sup>* (*ℵD* have *ὑμῶν δις*).
13. *ℵBCD* have *δὲ* after *ἐπί*, not after *περισσ.* (= R. V.), A def.
14. 'Was not put to shame' (R. V.).  
*ἐγενήθη*, 'was found,' not 'is found.'
15. *σπλάγχνα*, see on vi. 12.

## CHAPTER VIII.

1. *δοκιμῇ*, 'they were not simply afflicted, but so as by their *ὑπομονή* to become *δόκιμοι*, approved,' Chrys.  
*ἁπλ.*, singlemindedness, unselfishness.
3. *αὐθ.* as R. V. The sense is completed in 5.
4. Om. *δέξασθαι*, *ℵBCD*.



## VERSE.

5. *i.e.* beyond what we hoped.
7. ἐξ ὑμῶν ἐν ἡμῖν, as if he felt the love of the Corinthians for him in his heart. So read **NC**D (B reads ἡμῶν ἐν ὑμῖν).  
*ἵνα*, a softened periphrasis of the imperative. So in older Greek ὅπως.
8. Remove comma after σπουδῆς, and understand καὶ as = also.
10. οἵτινες = such persons as, *i.e.* inasmuch as ye.
11. ἐκ τοῦ ἔχειν = according to what one has.
12. προ in πρόκειται is not of time (A. V.), but place; 'is there.'  
 Nom. to ἔχῃ is προθυμία, personified.
16. διδόντι, pres., not as A. V.
17. παράκλ., *i.e.* of ver. 6.
19. ἐν for σύν, BC (R. V.).
20. Observe how St. Paul acts on his precept, Rom. xii. 17 (Prov. iii. 4).
23. ὑπὲρ T. scil. λέγω or γράφω; εἴτε ἀδ., or that it is our brethren (for whom I speak). We might render 'as to Titus, etc.'
24. ἐνδεικνύμενοι, BD, etc., an indirect exhortation; showing to them ye show it before the churches. ἐνδείξασθε, **NC**D<sup>b</sup>.  
 Om. καὶ before εἰς προσ., **NABCD**.

## CHAPTER IX.

1. Connexion: I write about the brethren, for, etc.
3. κενωθῇ, be proved vain.
4. Not 'the Maced.' as A. V., but 'any of Maced.'  
 (R. V.).

VERSE.

5. προεπηγγελημένην, promised before,  $\aleph$ BCD (R.V.).  
πλεονεξία, R. V. takes this, = covetousness on our part. A. V. = R. V. mg., as = the giving of a covetous man, who therefore gives sparingly (ver. 6).
6. τοῦτο, accus. absol. 'this, however.' No verb need be supplied.  
ἐπί, with dative, of the conditions or relation, 'on the principle of.'
10. Connect as R. V. and read the verbs future =  $\aleph$ BD.
11. πλουτιζ., anacoluthon,
13. δοξαζ., again an anacoluthon (not in appos. with πλουτ., ver. 11, because the persons are different).  
δοκιμή, proof, approved character.  
ὑποταγή. A. V., 'professed subjection' is incorrect. Either as R. V., or, glorifying God in reference to the Gospel on account of your obedience to your (Christian) confession, and (glorifying God) in reference to themselves, etc., on account of the sincerity of your (Christian) fellowship,

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CHAPTER X.

1. κατὰ πρ., in your presence (R. V.). Referring to what his adversaries said, as ver. 10,
3. We walk ἐν σ., not κατὰ σ.
4. τῷ θεῷ = in the sight of God (R. V.),
5. λογισμούς, reasonings,
6. He distinguishes the community, who were all

## VERSE.

but entirely obedient, and whose entire submission he was expecting, from the few, his adversaries.

7. R. V. takes *κατὰ πρ.* in the same sense as in ver. 1.
8. For building up, not casting down (R. V.). *αἰσχ.*, shall not be put to shame.
9. Conn. with prec. *οὐκ αἰσχ. ἵνα μή*, etc. *ὡς ἄν*, in later Greek = *tanquam*.
- 9, 10 seem to imply two letters before this.
10. *φησι* = it is said (frequent); or perhaps referring to a particular person; see *ὁ τοιοῦτος*, ver. 11. Cf. 1 Cor. ii. 3, 4. There is no reference to physical characters.
12. *οὐ τολμ.*, ironical.  
This whole passage is obscure, because he does not wish plainly to rebuke the persons in fault; *Theodoret*.
13. *ἄμετρα*, things without limit, as one who measures himself by himself is liable to do.  
*κανών*, primarily, a straight rod; here, perhaps, the boundary line or 'province,' as R. V., *μέτρον τοῦ κ.* measure given by the κ.  
*μέτρον* in apposition to *οὗ* (genitive of attraction); see R. V.
14. Parenthetical.  
B has *ὡς γὰρ μή*. Then the clause would be interrogative.
15. *ἄμετρα*, as ver. 13. There is no need to insert 'that is.'  
*αὐξάν.*, present: cf. R. V.  
*μεγαλ.*, i.e. strengthened so as to advance further.

CHAPTER XI.

VERSE.

1. *τι ἀφροσύνης*, **NBD** (A def.) = (R. V.), in a little foolishness.  
*ἀλλὰ καί*, but indeed ye do (R. V. mg.).
3. After *ἀπλ.* add *καὶ ἀγνόητος*, **NB** (R. V.).
4. *ὁ ἐρχ.* seems to refer to some definite intruder.  
 Strictly *ἄλλος* denies identity; *ἕτερος* sometimes only denies resemblance. So Gal. i. 6. 7, and here. But the distinction is not always observed. (*ἄλλον Χριστόν*, F. Vulg. would mean, that not Jesus but another was the Christ, quite unsuitably.)  
*καλῶς*, ironical (cf. Mk. vii. 9), 'well ye bear'; reading *ἀνέχεσθε* with BD (A def.).
5. I reckon that I am (not as A. V.).  
*ὑπερλίαν* (like *ὑπέρευν*, etc.), not 'the most eminent apostles' ('very chiefest,' E. V.), but sarcastic, meaning the false teachers, the *ψευδαπόστολοι* of ver. 13, 'over-extra, or extra-fine apostles.'
6. *φανερῶσαντες*, **NB** (A def.) = R. V.
7. *δωρεάν*, 'for nought,' 'gratuitously.'
8. Hyperbolically expressed, to stir up shame.  
 Cf. Phil. iv. 15.
9. A. V. translates as if *οἱ ἐλθόντες*.
10. *ὅτι*, because the previous words are = I swear :  
 cf. Rom. xiv. 11.
12. *καὶ ποιήσω*, I also will do.  
*τὴν ἀφ.*, the [definite] occasion.  
*ἐν ᾧ* = *ἐν ἐκείνῳ ἐν ᾧ* = ver. 21.
- 13, 14, 15. *μετασχηματίζειν* = to change the outward fashion of; see note, Phil ii. 6.

## VERSE.

16. εἰ δὲ μή γε, but even if otherwise.

καὶ γώ, I also.

17. κατὰ Κύριον is opposed to κατὰ τὴν σάρκα, ver. 18, as if = not from spiritual motives, but from ordinary human motives, such as ostentation.

ὑπόστασις, confidence; cf. ix. 4.

20. ἀνεχ., 'bear with.'

λαμβάνει, a figure from hunting: cf. xii. 16.

δέρει, this may have literally occurred: cf. Acts xxiii. 2, also 1 Tim. iii. 3; Tit. i. 7.

21. Sense: I say to my shame that we were weak (viz. when present). κατὰ ἀτ., a usual periphrasis for ἀτίμως. ὥς qualifies the ὅτι, so that what is stated is not an objective fact but a supposition.

24. ἐν θανάτοις π. Instances of this follow.

By the law (Deut. xxv. 3) stripes were not to exceed forty. Lest the limit should accidentally be overpassed, it became customary to stop at thirty-nine.

25. ποιεῖν, with words of time, = to spend or pass: cf. Acts xv. 33; Jas. iv. 13. ἐν τῷ βυθῷ, i.e. on wreckage or the like.

28. τῶν παρεκτός, the things besides, i.e. the things I omit.

ἐπίστασις is read by NBD.

ἐπιούστασις (Rec.) would mean the [daily] onset upon me, or conspiring against me; see Acts xxiv. 12, where also NAB read ἐπίστασις. The MS. evidence for the latter word is very strong, but συ might easily fall out before σ, whereas it is not easy to see how it would come in.

VERSE.

μέριμνα, not 'care of,' but 'anxiety for,' as R.V., explained by the words following.

29. ἀσθ., cf. 1 Cor. ix. 22.

σκανδ. made to stumble; cf. the precepts regarding this in Rom. xiv. and 1 Cor. viii.

πυροῦμαι. He could not say σκανδαλίζομαι.

32, 33. He begins to glory in his weakness, then feeling it unbecoming, breaks off.

## CHAPTER XII.

1. *καυχᾶσθαι δεῖ* BD<sup>b</sup> (δὲ **ND**), οὐ σύμφερον μὲν, ἐλεύσομαι δὲ, **NB**. R. V. adopts this (A def.).

2. οἶδα, 'I know of,' not 'knew.'

6. *i.e.* If I should be disposed to boast, I should keep within the truth. A. V. suggests a wrong interpretation.

ἐξ ἐμοῦ, not 'of,' but 'from me.'

7. After ἀποκαλ. **NAB** add διό. R. V. supposes the sentence interrupted.

σκόλοψ. Field shows that the word was frequent in later Greek for 'thorn.'

9. εἶρηκε, 'hath said,' R. V., implying that the answer continued valid at the time of writing.

11. γέγονα ἄφρων, ironical, *i.e.* his adversaries would say so. 'There! I have made myself foolish.' 'Receptui canit' (he sounds a retreat), Bengel.

Omit *καυχώμενος*, **NABD** (R. V.).

ὑπερλίαν, xi. 5.

13. Not 'were inferior,' but 'were treated as inferior' (= R. V.).

## VERSE.

14. This is the third time that, etc. It is generally held (against Paley) that there were two visits before this: cf. xiii. 1.  
*οὐ γὰρ ὀφείλει, i.e. are not bound.*
15. R. V. reads with  $\aleph$ A, ἀγαπῶ for ἀγαπῶν, omitting καὶ after εἰ (this also B).
17. Note the liveliness of the anacoluthon, showing the agitation of the writer: 'Any one of those whom I sent — did I by him, etc.?'  
*ὧν by attraction (= ἐκείνων οὗς).*
18. 'The brother,' viii. 18.
19. For πάλιν read πάλαι,  $\aleph$ AB (R. V.), 'Ye are this long time thinking.'
20. ἐριθεῖαι (or -θίαι), 'factions'; see Rom. ii. 8.
21. πάλιν goes best with ταπεινώσῃ.

## CHAPTER XIII.

2. ὥς παρών τὸ δ., as when present the second time: cf. xii. 14.  
 Omit γράφω,  $\aleph$ ABD.
- 5-7. ἀδόκιμοι, 'not standing the proof,' 'unapproved.'
6. That we are not unapproved, *i.e.* without proof of apostolic power to chastise.
7. οὐχ ἵνα = not that we may appear δόκ. by escaping the necessity of proof.  
 If they did right he would have no opportunity of proving his apostolic authority, and would be ὥς ἀδόκιμος, as one unapproved; δέ is concessive.

VERSE.

9. This we also pray for (not merely rejoice in).  
*κατάρτισιν*, 'perfecting,' R. V., or 'amendment';  
 compare ver. 11. Lightfoot prefers, 'that ye  
 be united': cf. 1 Cor. i. 10.
11. Not 'be perfect,' but 'be perfected or amended,'  
 or 'united.' The verb is used very similarly  
 by Dionys. Hal. of restoring a divided city to  
 unity. *ἵνα καταρτισθῇ ἡ στασιάζουσα πόλις*  
 (Antiq. iii. 10).



## THE EPISTLE TO THE GALATIANS.

(Perhaps written after the letters to the Corinthians, certainly before that to the Romans, A.D. 57, 58.)

### CHAPTER I.

#### VERSE.

1. The only epistle which St. Paul does not commence with some commendation.

6. ταχέως, quickly, hastily.  
μετατίθεσθε, present and middle, therefore = 'are changing, or removing' ('turning renegades,' Lightfoot).

ἐτερον, 'different,' i.e. in kind: see 2 Cor. xi. 4.

7. ἄλλο, 'is not another,' viz. because there is no other.

The article before παράσσοντες is irregular, although not without parallel in classical writers: cf. Dem. de Cor., § 217, ἡσάν τινες οἱ διασύροντες (MSS.). It gives more definiteness to the ptcp. = there are some who are your troublers, as if this were their occupation.

εἰ μὴ = 'but,' as often in N. T., see below, ver. 19, and Rom. xiv. 14. R. V. 'only' is good.

8. καὶ ἐάν, 'even though,' εὐαγγ. subj., of an impossible supposition: cf. *contra* ἐὰν καί, vi. 1 = if even.

παρ' ὅ, contrary to, or, other than that which.

ἀνάθεμα, = a thing devoted. By Hellenistic usage = devoted as accursed.

9. εὐαγγ., indic. of an actual case.

## VERSE.

10. *πείθω* nearly = *ζητῶ ἀρέσκειν*, = gain over, make friends.

*ἡρεσκον*, *i.e.* were pleasing, = making it my object to please.

*i.e.* I should not be acting as Christ's bondman.

11. The evidence for *δὲ* and *γὰρ* is pretty evenly balanced. *δὲ* = *ΣAD<sup>be</sup>*; *γὰρ* = *Σ<sup>a</sup> BD*.

*κατὰ ἀνθ.* of human origin, or teaching.

13. *ἐδίωκον*, etc., imperf., of constant action.

14. *προκόπτω*, orig. cut one's way as a pioneer.

*γένει*, either 'race' or 'class'; the former is supported by the use of the word in 2 Cor. xi. 26.

His Judaic zeal is mentioned as giving more weight to his present opposition to Judaizers.

16. *οὐ προσ.* etc. = consulted not with men: cf. *ἀνεθέμην*, ch. ii. 2.

17. This sojourn in Arabia is not alluded to in the Acts.

19. *εἰ μὴ* does not imply that James is included among the apostles: cf. 'to none of [the widows in Israel] was Elijah sent, *εἰ μὴ* to a city of Sidon'; 'none of [the lepers in Israel] *εἰ μὴ* Naaman the Syrian,' Luke iv. 26, 27. 'There shall enter nothing that defileth, *εἰ μὴ* those that are written, etc,' Rev. xxi. 27. In fact in N. T. *εἰ μὴ* is usually = 'but.' The James here mentioned was probably not one of the twelve; however, *ἀπόστολος* is not confined to the twelve.

20. *ἐνώπιον τοῦ θεοῦ* is followed by *ὅτι*, because it is = 'I swear.'

22. *ἤμην ἀγ.* = I continued unknown.

23. *ἦσαν ἀκ.* = were constantly hearing.

## CHAPTER II.

## VERSE.

1. *κατὰ ἀποκ.* = in accordance with a revelation : cf. Acts xv. 1.
2. 'Should be running, or should have run.'
- 3, 4. These verses are perplexing in consequence of our ignorance whether Titus was circumcised or not. Either T. was circumcised, not by compulsion, but by reason of false brethren (R. V. mg.). But in that case St. Paul would seem to have yielded for a little. Or T. was not circumcised, and that, in order that we might not yield to false brethren. The former is easier grammatically; the latter agrees better with the context, and is preferred by most comm.
5. *ἡ ἀλήθεια τοῦ εὐαγ.* = the true teaching of the Gospel : cf. ver. 14 and Eph. iv. 21.
6. *δοκούντων εἶναι τι.* No sneer is implied ; the expression is quite classical, = high in reputation.  
R. V. mg. seems better ('what they once were') = although they may have had personal knowledge of Christ.  
*πρόσωπον* λ. in O. T. is only 'to receive graciously'; in N. T. it is = show partiality ; *πρόσωπον* being whatever belongs not to the man's character, but to his external circumstances.
- προσανέθεντο*, 'communicated' or 'imparted' (R. V.): cf. ver. 2.
7. *εὐαγγ. τῆς ἀκροβ.* = the preaching of the Gospel to the Gentiles.

VERSE.

8. The ἐν in ἐνεργεῖν is not separable ; hence it is = 'wrought for Peter.'
9. οἱ δοκ. The article confines the reputation of στυλοὶ to these.
11. κατεγνωσμένος. Most comm. agree with R. V (i.e. was condemned by his own inconsistency), but Dr. Field shows that A. V. is in accordance with usage.
12. συνήσθιεν, 'used to eat.'
14. See ver. 5.
15. ἐξ ἔθν. ἁμαρτ., St. Paul speaks according to the manner in which Jews spoke of Gentiles.
- 17, 18. If while claiming to be justified not by the law, I again submit to it, I put myself in the position of a transgressor ; and thus seeking to be justified by Christ I am found a sinner.
18. γὰρ introduces the reason for the assumption in 17, 'are found sinners.'
19. Not 'am dead,' as A. V., but 'died,' R. V. The same mistake is made by A. V. in ver. 21, and in Rom. vi. 2.
20. 'Have been crucified' ; ζῶ δὲ = R. V. mg.  
'In faith, *the faith*' (R. V.) is required by the position of the article.
21. γὰρ introduces the reason for saying ἀθετῶ, 'Reject, I say, for.'  
δωρεάν, not 'in vain,' but 'gratis, i.e. needlessly' (= 'for nought,' R. V.).

## CHAPTER III.

## VERSE.

1. Omit τῇ ἀλ. μὴ πείθ. with **AB** (R. V.). The sense gains by the omission.  
The outburst of reproach seems prompted by horror at the consequence just stated; ἄρα Χριστὸς δωρεὰν ἀπέθανεν, yet ye Galatians are seeking righteousness by the law.  
Omit ἐν ὑμῖν with **ABC** (R. V.).  
προεγράφη, as it were 'placarded, posted up.'
2. Note the order: was it by works ye received the Spirit? Hearing of faith = preaching of faith: cf. Rom. x. 16.
3. The answer is inevitable; St. Paul reasons from it. 'Ye began then in the Spirit, are ye going on to perfection, or, seeking perfection' (ἐπιτελείσθε, present).
4. ἐπάθετε need not imply 'suffering'; πάσχειν may be used of any experience gone through: cf. Eurip. *Hec.* 252.
7. οὗτοι is emphatic; 'it is these that are.'
10. The blessing is not through the law, for the law pronounced a curse on the disobedient.  
ἐξ ἔργων opposed to ἐκ πιστέως, those who are on that side, range themselves under that banner.  
The word 'all' is not in the Hebrew of Deut. xxvii. 26, but is in the LXX.
11. On the quotation, cf. Rom. i. 17.
13. 'Becoming (not 'being made') the object of a κατάρα' = coming under this κ. of the law. Not, observe, the κατάρα of ver. 10 on disobedience, but by the manner of his death coming under this declaration. Indeed the passage in the law does not contemplate

## VERSE.

death by hanging, but exposure after death. The curse of the law became, as it were, void by falling upon Christ. St. Paul omits the words 'of God,' which occur in the original passage (Deut. xxi. 23), but would have been shocking in this connexion. Nor could the words ever have meant that a righteous person by being hanged became an object of a Divine curse. Doubtless, as Bp. Lightfoot observes, the words were often used by Jews as a reproach to Christians. The popular Jewish interpretation of the original was, 'he that hangeth is a reproach to God.' This interpretation, Bp. Lightfoot suggests, was adopted when Jewish patriots were crucified by their Syrian or Roman rulers, and the thought that they were accursed of God could not be tolerated.

ὑπέρ, on behalf of.

15. κατὰ ἄνθρωπον = according to human customs; even a man's covenant.

16. The argument involves a difficulty. The plural in Hebrew would not mean 'posterities,' being only used in the literal sense 'seeds.' But the reasoning, though verbally open to this objection, is, in its essence, sound. The whole seed is spoken of as one. The key is Rom. iv. 16, 'that the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham.'

✓ i.e. not that Christ as an individual is the σπέρμα, but he represents it as the object of the promise.

17. τοῦτο δὲ λέγω. Not a new assertion, as A. V. (and perhaps R.V.) imply, but the application

## VERSE.

of the principle: cf. ver 16, = 'what I say, then, is,' *or*, 'what I mean is.'

Note reading; omit *εἰς Χριστόν*, with **NABC** (R. V.).

18. *γάρ*, 'of none effect, I say, for . . . .'  
*κεχ.*, *i.e.* granted as a free gift.
19. Cf. Rom. v. 20, *νόμος παρεισῆλθεν*.
20. Difficult. A mediator implies two covenanting parties, but in the case of the promise there were not two covenanting parties, the promise being by free grace of God; hence it might seem inconsistent with this to bring in the law, making that conditional which had been promised unconditionally.
21. The law is not against the promise, for if the law which was given could have given life, then in reality, *ὄντως*, justification would have been . . . . but the law could not give life.
22. Cf. Rom. iii. 9, 19.
24. *παιδαγ.*, 'usher.'
27. Observe the tenses, not 'have been,' but 'were,' referring to a definite time.
28. *ἔνι* = *ἔνεστι*, = 'there can be' (R. V.), or 'there is room for' (Lightfoot).
29. Christ representing the *σπέρμα*, if ye are Christ's, ye are of the *σπ.*, and by the promise heirs.

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## CHAPTER IV.

1. *Λέγω δέ*, 'what I mean to say is': cf. iii. 17.
3. 'Rudiments of the world,' *i.e.* the rudimentary religion of mere sensible things and external observances, see ver. 9; *κόσμος* = the world

## VERSE.

- of sense. The interp., 'worshipping the elements, sun, moon, etc.,' does not agree with ver. 9, nor with 'we.'
4. Born of a woman, made subject to the law.
  - 5, 6, 7. Cf. Rom. viii. 15, 16, 17.
  7. Note reading;  $\delta\iota\alpha\ \theta\epsilon\omicron\upsilon = \text{NABC}$  (R. V.).
  9.  $\gamma\acute{\nu}\omicron\upsilon\tau\epsilon\varsigma$ , having come to know or having recognized, more relative than  $\epsilon\iota\delta\acute{o}\tau\epsilon\varsigma$ .  
 $\pi\acute{\alpha}\lambda\iota\nu\ \acute{\alpha}\nu\omega\theta\epsilon\nu$ , 'again afresh.'
  10.  $\pi\alpha\rho\alpha\tau.$ , scrupulously observe.
  12. Become as I, for I became as you, *i.e.* as a Gentile: cf. 1 Cor. ix. 21.
  - 12, 13. Note punctuation (bad in A. V.); 12, introduces 13. Note also the aorist referring to the definite time spoken of. 'I had nothing to complain of in your conduct towards me, on the contrary, etc.'
  13. Note  $\delta\iota\acute{\alpha}$  with acc. = because of; also  $\delta\iota'$   $\acute{\alpha}\sigma\theta.$  is the chief predicate, 'it was because'; and  $\acute{\alpha}\sigma\theta.$  = 'an infirmity,' *i.e.* perhaps he was detained by illness: cf. Acts xvi. 6, 'being forbidden to preach the word in Asia.'
  14. Note reading:  $\pi\epsilon\iota\rho\alpha\sigma\mu\acute{o}\nu\ \upsilon\mu\acute{\omega}\nu = \text{NABD}$ , viz. his weakness was a temptation to them to reject his message.
  15.  $\mu\alpha\kappa\alpha\rho.$  Not 'blessedness,' as A. V.  $\mu\alpha\kappa\alpha\rho\acute{\iota}\zeta\epsilon\iota\nu$  is, to pronounce blessed, to congratulate. Here, then, 'that felicitation, or gratulation of yourselves': cf. Rom. iv. 6.
  16.  $\acute{\alpha}\lambda\eta\theta\epsilon\acute{\upsilon}\omega\nu$ , 'dealing truly with you': cf. Eph. iv. 15, 21.
  17. 'Pay court to you, not with honest purpose, but they wish to shut you out' (we need not define



## VERSE.

from what; it is practically, they wish to isolate you).

20. ἤθελον, impf. = I could wish : cf. Rom. ix. 3.

Change my tone, *i.e.* my severe tone.

I am perplexed, *i.e.* I do not know how to deal with you.

23. κατὰ σάρκα, *i.e.* in ordinary course.

24. A comment in the style of the Jewish Midrash.

25. Probably the true reading is that of  $\aleph^c$ , Vulg Orig., τὸ γὰρ Σινά = R. V. mg.

## CHAPTER V.

1. Note the reading adopted in R. V. =  $\aleph$ ABC.

Lightfoot connects with iv. 31, τῆς ἐλευθέρας τῇ ἐλευθ. ἡ ἡμῶς Χριστός . . . . 'free with the freedom with which Christ freed us. Stand fast therefore.

- 2, 3, 4. The present tenses are to be specially noted; they are all wrongly rendered in A. V., rightly in R. V., 'If ye submit to circumcision.' Ver. 3 in A. V. is very un-Pauline.

4. δικαιούσθε, present, 'are getting justification,' *i.e.* trying to get, = 'would be,' as R. V.

5. πνεύματι, as E. V., or 'spiritually.'

ἐκ π. ἀπεκ., 'by faith wait for.'

6. ἐνεργ., 'working,' not 'which worketh' (which would require ἡ ἐν.).

7. 'Were running' (A. V. would imply a race finished).

11. The stumbling block to the Jews was the admission of Gentiles without circumcision.

## VERSE.

13. ἐπὶ with dative, often = on condition of, or the like.
17. ἵνα μὴ, etc., 'ut non quaecunque vultis, illa faciatis,' *i.e.* so that ye may not do the things prompted by the flesh, which ye would wish to do. A. V. 'cannot' is not in the Greek, and is very misleading, as if the meaning were: ye cannot do what under the Spirit ye would desire. But ver. 16 expressly says the opposite: cf. Rom. viii. 4. Rom. vii. 15 is entirely different. There the man is, as yet, untouched by the Spirit, which has no part in the struggle (see note there); here the persons addressed are, at least supposably, walking by the Spirit, which is assumed to be striving in them. Moreover, the interpretation above given seems to be required by the connexion, which is: 'If ye walk by the Spirit, ye shall in no wise fulfil the desires of the flesh, for these desires are opposed to the Spirit, and the Spirit to them, to the end that ye may not, etc.' The interpretation of ἀ ἐὰν θ. as 'the good that ye would,' would be tolerable if the words between πνεύματι and ἵνα were absent. Some, however, understand them as including both the promptings of the flesh and of the Spirit. The clause ταῦτα γὰρ [NBD] ἀλλήλοις ἀντίκειται is parenthetical.
20. ἅτινα = such as are; or, and such are. ἐριθίαι (or -θείαι), factions or caballings; see Rom. ii. 8. αἵρέσεις, parties, = R. V. mg., cf. 1 Cor. xi. 19.
21. φόνοι is omitted by NB. προλέγω, forewarn, or tell you plainly (R. V.).
25. The new chapter would begin better here.

## CHAPTER VI.

## VERSE.

1. 'If a man be even surprised.' This carries on the thought of ch. v. 26 'with meekness,' not 'vain-glory.'

Bp. Lightfoot thinks this may have been suggested by St. Paul's recent experience of the over-severity of the Corinthians to the offender amongst them.

2. B reads future *πληρώσετε*, 'so ye will fulfil.' *βάρη*, as instanced in the preceding verse.
3. Still with reference to vain-glory, etc., v. 26.
4. The order emphasises 'his own work.'  
τὸ κ., his glorying, εἰς ἑαυτόν, with respect to himself, not by comparison with his neighbour (τὸν ἑτ., see Rom. xiii. 8 ; ὁ ἀγαπῶν τὸν ἑτερον, and 1 Cor. vi. 1).
5. φόρτιον, burden of responsibility, not the βάρος of ver. 2.
9. ἐγκακ., 'lose heart.'  
ἴδετε, 'see,' not 'ye see.'
12. Some take this to refer to the whole letter ; others, more probably, to the last paragraph only (R. V. mg.). ἔγραψα, as the epistolary aorist, may be = I write.
12. εὐπρ., suggested by the mention of his large writing, but whether he means that his writing did not make a fair show, or on the contrary wrote in large letters to fix his readers' attention the more, commentators are not agreed.  
τῷ σταυρῷ in the sense 'for the cross' is very strange. Some take it = with the cross, *i.e.*

## VERSE.

with sufferings like the cross (cf. 'take up his cross'). Westcott and Hort place a dash after *Ιησοῦ* (which they add in brackets = B), 'only that by the cross of Christ — they be not persecuted.'

13. *περιτεμ.*, see ver. 2, 3; so  $\aleph$ ACD. But BL have here the perfect partic. (R. V. mg.).

17. *στίγματα*, the branding marks, perhaps the marks of scourging.

## THE EPISTLE TO THE EPHESIANS.

(*Written from Rome about A.D. 62.*)

### CHAPTER I.

#### VERSE.

1. ἐν Ἐφέσῳ, om. **NB**. The letter may have been intended as a kind of circular letter, and may possibly be the epistle to the Laodiceans alluded to in Col. iv. 16. Marcion seems to have so called it.
3. 'Blessed is,' see note, 2 Cor. i. 3.  
'The God and Father,' or 'God even the Father of.'
4. ἀμώμους, without blemish (metaphor from sacrifices).
- 4, 5. Or join ἐν ἀγάπῃ with the following (R. V., mg.).
6. A. V. reads ἡ χάρις. = **N<sup>c</sup>D** (R. V. mg.). R. V. ἧς ἐχ. with **NAB**, the genitive by attraction, and therefore to be understood as for the accus.
7. τὴν ἀπολ., our redemption.
- 9, 10. Note connexion as R. V. No stop at αὐτῷ. ἀνακεφ. is explanatory of εὐδοκία.
9. μυστήριον; see on Rom. xi. 25.
11. ἐκληρ. 'Were made an inheritance.'
12. τοὺς προελ. We (Jews) who had previously had hope in the Christ.

VERSE.

13. No verb is to be supplied to ὑμεῖς. The sentence is interrupted, and ἐν ᾧ repeated, 'in whom, I say': cf. ver. 11.
14. εἰς ἀπολ., for (=unto, R. V.).
15. Note reading. R. V. omits ἀγάπην with **AB**: cf. Col. i. 4.
18. For διανοίας read καρδίας, **ABD**, etc.
23. πλήρωμα here = the thing filled.  
πληρουμένου, middle.

## CHAPTER II.

1. The verb is suggested by συνεζωοποίησε in ver. 5. When ye were dead (so A. V. in ver. 5) through your, etc. (R. V.).
2. ἐξουσία, abstract for concrete, the aggregate of those in power.  
'[the ruler] of the spirit.'
3. ἀνεστρ., versabamur, lived our life.  
διανοιῶν, our thoughts.
5. χάριτι, etc., incidentally supports the statement 'quicken when ye were dead.'
8. Goes back to develop the incidental remark of ver. 5.
- 8, 9. 'God's the gift . . . . His workmanship are we.'
10. ἐπὶ with dat. of the conditions on which a thing is done. οἷς dat. by attraction. Not to be taken as a Hebraism, as if οἷς ἐν αὐτοῖς were = ἐν οἷς.  
προητοιμάσεν; prepared before.
11. Note reading, ποτὲ before ὑμεῖς = **ABD** (R. V.).

## VERSE.

- By the so-called circumcision (a fleshly circumcision, etc.). It is not called 'περιτ. ἐν π. χειροπ.,' but is called περιτομή, and is, etc.
12. χωρὶς, apart from, separated from.  
ἀπηλλ., 'alienated' (= Col. i. 21).  
Of the promise (the definite promise to Abraham).  
ξένοι with gen. is classical.  
ἄθροι. The word (not elsewhere in N. T., and not in LXX) need not mean 'godless,' but ignorant of God (cf. Gal. iv. 8; Thess. iv. 5), or as some take it 'without God's help.'
14. Both, i.e. Jew and Gentile.  
φραγμοῦ, gen. of apposition. There may be an allusion to the fence separating off the court of the Gentiles, although that was not called φραγμός.
15. The ordinances of the Jewish law separated them from the Gentiles: cf. Col. ii. 14.
16. Observe the order, 'both in one body.'  
ἐν αὐτῷ, 'on the cross.'
17. Is. lii. 7.
18. τὴν προσαγ., our access, or better, our bringing in: cf. iii. 12; Rom. v. 2 ('access' would mean that we come; 'bringing in,' that we are brought).
19. πάροικοι, the designation of Gentiles living amongst the Jews (as in general of sojourners without rights of citizenship).
20. The prophets are the N. T. prophets: cf. iii. 5.
21. πᾶσα οἰκ. NBD = each building (R. V.); πᾶσα ἡ οἰκ. NAC = all the building; ναός, sanctuary; καὶ ὑμεῖς, ye as well as they.

## CHAPTER III.

## VERSE.

1. On behalf of the Gentiles, because it was his preaching the free admission of the Gentiles that led to his imprisonment: cf. vi. 19.
2. οἰκονομίας, stewardship.
4. μυστήριον, *i.e.* the revealed secret; the particular μ. being as in ver. 6 the acceptance of the Gentiles.
5. Almost a definition of μυστήριον: cf. Rom. xvi. 25.
6. εἶναι, 'are' (not as A. V.).
9. R. V. mg. omits πάντας with **NA**.  
Read οἰκονομία with **NABCD**, etc. (R. V.), for κοινωνία.  
Om. διὰ Ἰησοῦ Χριστοῦ **NABD** (R. V.).
10. γνωρισθῇ διὰ, 'be made known through.'
12. τὴν παρ. καὶ προς. 'Our boldness and bringing in.'
13. ἐγκακεῖν, the subject is either you or I (R. V. mg.).  
ἥτις agrees in number with its predicate δόξα, not with its antecedent θλίψεσι.
14. **NABC**, omit τοῦ κ. ἡμῶν Ἰησ. Χρ. (R. V.).
15. πᾶσα π., every πατριά, *i.e.* gets the name of πατριά from the fatherhood of God.
17. ἐν ἀγάπῃ may be better connected with the preceding, 'dwell through faith in your hearts in love,' that ye be rooted and grounded. Compare the ambiguous position of ἐν ἀγάπῃ in i. 4, and iv. 15. In the parallel Col. ii. 7, we have, 'rooted and built up' in Christ.



## CHAPTER IV.

## VERSE.

1. The sentence of iii. 1 resumed.  
 ἦς, attraction for cognate accus. to ἐκλήθητε.  
 κλήσις does not mean 'vocation' in the sense of 'profession,' but the calling of the Gospel; see ver. 4.
3. σπουδ. using σπουδή, diligence.  
 ἐν. τ. πν. Not = the modern expression, 'oneness of spirit'; the unity is that given by the Holy Spirit.
- 4-6. No verb is understood. It is, as it were, a watchword, 'One body and one Spirit, etc.'
6. NABC omit ὑμῖν (R. V.).
7. Cf. Rom. xii. 3.
8. 'Led captive a captivity,' i.e. a multitude of captives (abstract for concrete): cf. Judges v. 12, 'lead thy captivity captive, thou son of Abinoam,' and 2 Chron. xxviii. 17, LXX. The vulgar interpretation (adopted in a hymn) is impossible.  
 ἔδωκε. The original (Ps. lxxviii. 18) has, 'receivedst gifts amongst men.' The word for received is often used for 'receive in order to give.'
9. τὸ δὲ ἀν. = the expression 'ascended.'  
 NACD omit πρῶτον (R. V.). B has it.  
 τὰ κατ. τῆς γῆς. γῆς is probably gen. of apposition, = this lower earth (= Is. xlv. 23). Many, however, take the gen. as partitive, understanding it here of Hades.
11. ἔδωκεν, referring to the quotation. αὐτός is emphatic. 'He it was who gave.'

## VERSE.

12. It is doubtful whether the three clauses are to be taken as coordinate (A. V.), or whether *πρὸς τὸν καταρτ.* expresses the ultimate object, and the others the immediate use.
13. *καταντ.* Same word as in Phil. iii. 11. *εἰς*, to (not as A. V.).  
*τέλειον* = mature, full-grown; cf. following context.
14. *κλυδων.*, tossed as by waves, *κλύδωνες*.  
*κυβεία* (-βία) from *κύβος*, lit. displaying.  
*παν. πρόσ*, etc., craftiness, aiding the wiles of error. *πλάνη* personified as *μεθοδεύων*.  
*μεθοδεία* (-ία): cf. vi. 11, *μ. τοῦ διαβόλου*.
15. *ἀληθ.*, probably = dealing truly (R. V. mg.): cf. ver. 21, and Gal. iv. 6.
16. *διὰ πάσης ἀφῆς*, through every juncture of the supply; *ἀφή* is the joint (not in the sense of part of the limb, but the connexion), and does not itself 'supply' (as E. V.), but is that through which the supply is ministered to and from each member; so that it is nearly = through every channel of mutual supply. Cf. Col. ii. 19, 'the whole body through joints and bands obtaining its supply,' showing that the *ἐπιχορηγία* is from Christ the Head. Here the main point is the unity in diversity among the members.
17. Om. *λοιπά*, *ΣABD* (R. V.).  
*ματαιότης*, emptiness, namely, being void of truth.
18. *πώρωσις*, hardening (not blindness). See note 2 Cor. iii. 14.  
*διὰ* with accus. not 'through,' but 'because of.'

## VERSE.

20. Did not so learn, viz. when ye were taught ; so the aorists in 21.

21. καθὼς ἐστίν, etc., i.e. as is true teaching, 'were taught as is right teaching, to put away, etc.' The article before 'truth' in A. V. and the colon (retained in R. V.) make the correct understanding impossible. ἀποθέσθαι depends on ἐδιδ., and is the ἀληθεία referred to.

22. φθειρ., = 'waxeth corrupt,' present R. V., or 'is going to destruction' (cf. Col. iii. 10; the new man τὸν ἀνακαινούμενον which is ever being renewed).

24. κατὰ θεόν, i.e. according to God's will: cf. 2 Cor. vii. 9.

τῆς ἀληθ. qualifies both δικ. and ὅς.

25. ἀποθέμ., same word as in ver. 22.

Quotation from Zech. viii. 16.

26. ὀργ. καὶ μὴ etc.; Ps. iv. 4, LXX. A. V. has 'stand in awe and sin not.' Some comm. render as LXX.

παροργ., on your irritation.

27. τόπον, i.e. room for him to work.

28. ὁ κλέπτων, the stealer.

ἐργ. τὸ ἀγαθόν, engaging in honest labour.

29. σαπρός, lit. rotten, corrupt (σῆπω), then worthless.

πρὸς οἶκ. etc. R. V. is good. Or, 'for the improvement of the occasion' (Field).

χάριν, i.e. a blessing. The opposite 2 Tim. ii. 14, ἐπὶ καταστροφῇ.

30. ἐν ψ, in whom.

32. γίνεσθε, become, show yourselves.

ἐν. χρ., in Christ (not as A. V.).

## CHAPTER V.

## VERSE.

1. The division of chapters is unfortunate. 'Be ye imitators of God' has immediate reference to the Divine example of forgiveness in iv. 32.
4. *εὐτραπεία*, primarily, pleasantry; but used (as Aristotle mentions) as a euphemism for gross jesting (cf. the abuse of 'facetiae').  
*οὐκ ἀνῆκεν*, are not fitting.
5. For *ἔστε* read *ἴστε*,  $\aleph$ ABD (R. V.), ye know of your own knowledge without my telling.  
 $\delta$  *ἔστιν* =  $\aleph$ B = 'id est.'
7. *μὴ γίνεσθε*, do not become.
9. Note reading, *φωτός* =  $\aleph$ ABD (C def.); *πνεύματος* is assimilation to Gal. v. 22. The 'works' of darkness are not 'fruit,' ver. 11.
13. 'When reproved.' A. V. would require *τὰ ἐλεγχ.*
14. Perhaps from a Christian hymn.
15. Read *πῶς* after *ἀκριβῶς* =  $\aleph$ B (R. V.).
16. 'Buying up the opportunity' (R. V. mg.), *i.e.* seizing or making it your own. Similarly Antoninus has *κερδαντέον τὸ παρόν*.
18. *ἄσωτία*, dissoluteness; *ἄσωτός* is a dissolute person.
19. *ἑαυτοῖς*, one another: cf. Col. iii. 16.
21. Note reading, *φόβῳ χριστοῦ*,  $\aleph$ AB (R. V.).
- 23, 24. *αὐτὸς σωτήρ*, etc. He indeed is not only the head but the Saviour of His body, the Church; but, however (passing by that difference), as the Church is subject, etc.

## VERSE.

26. Probably ἐν ῥήματι should be taken with ἀγιάσῃ, 'having cleansed it by the laver . . . might sanctify it by the word' (i.e. the Gospel, ῥῆμα τῆς πίστεως, Rom. x. 8; cf. vi. 17).
27. Observe τὴν ἐκκλ., therefore R. V. is right, and ἔνδοξον is a tertiary predicate.
28. οὕτως refers to the preceding (similarly 1 Cor. iv. 1; ix. 24), = according to Christ's love to the Church.  
ὥς, not 'as they love,' but regarding them as their own bodies. Christ loved the Church as [being] His own body. The next clause results from this.
30. Note the omission of ἐκ τῆς σάρκος αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ by R. V. = **Σ**AB (C def.). The words probably came in from recollection of Gen. ii. 23.
32. Sense: This doctrine is important, but I speak of it with respect to Christ and the Church. However, to return to marriage, etc. ἐγὼ is emphatic. 'I, not this passage of Scripture.' A. V. is misleading, as if it were = 'this is very mysterious,' against the meaning of both μυστήριον and μέγα. In English, 'great' is often = in a high degree ('a great invalid, a great beggar, a great puzzle'). But μέγας could not be used in this way. μυστήριον; see note Rom. xi. 25: cf. 1 Tim. iii. 16, where μέγα is similarly predicated of μυστήριον, and E. V. is similarly misleading. μ. τῆς εὐσεβείας = the revealed doctrine of εὐσεβεία. Contrast μ. τῆς ἀνομίας 2 Thess. ii. 7. The Vulgate renders μ. here 'sacramentum.'

## CHAPTER VI.

## VERSE.

6, 7. ἐκ ψυχῆς may be connected with the following,  
‘from the heart with good will.’

9. Note reading: καὶ αὐτῶν καὶ before ὑμῶν, both  
their master and yours, **Σ**ABD (R. V.).

10. τοῦ λοιποῦ, **Σ**AB = from henceforth = Gal. vi. 17.  
ἐνδυν., be strengthened.

12. ἡ πάλη, our wrestling.  
Om. αἰῶνος, **Σ**ABD (R. V.). It is a (correct)  
gloss.

Observe: not ‘spiritual wickedness in high  
places’ (A. V.), but ‘spiritual [hosts] of  
wickedness in the heavenly places.’

15. ἐτοιμασία, preparedness, readiness (which the  
Gospel gives).

16. A. V. reads: ἐπὶ πᾶσιν, ‘over all’ (not ‘above  
all’), with AD. R. V. reads ἐν πᾶσιν (‘in  
all things,’ or ‘withal,’ R. V.) = **Σ**B.

18. Put comma after δεήσεως, not after προσευχ.

20. οὗ, viz. μυστηρίου, for this is the object of  
γνωρίσαι.

22. ἐπεμψα, viz. to go on to them from Colossae; see  
Col. iv. 7.

24. ἐν ἀφθαρσίᾳ, i.e. unchangeably. In Tit. ii. 7,  
where it seems to mean ‘sincerity, uncorrupt-  
ness,’ the true reading is ἀφθορίαν.

# THE EPISTLE TO THE PHILIPPIANS.

(Written from Rome, about A.D. 64.)

## CHAPTER I.

VERSE.

6. ἐπιτελέσει will complete or perfect it.
7. τῆς χ., 'of the (divine) grace'; μου depends on συγκ., partakers with me.
8. ἐν σπλ., 'in the heart of.' On σπλ. see 2 Cor. vi. 12.
9. αἰσθησις, lit. sensation, perception, here of the practical moral tact; ἐπίγνωσις being 'thorough (ἐπί, cf. 1 Cor. xiii. 12) knowledge.'
10. διαφέρω, lit. differ, then, differ for the better. So here, to discern 'ex bonis meliora,' Bengel.  
εἰλικρινεῖς, pure, unsullied.  
ἀπρόσκοποι, 'without stumbling' (= Acts xxiv. 16). In 1 Cor. x. 32 the sense is transitive.  
εἰς ἡμ. = against the day.
11. πεπλ., 'filled,' not 'being filled'; with accus. as usual with notion of filling.
12. τὰ κατ' ἐμέ = my affairs.  
μᾶλλον, i.e. rather than the reverse.
13. γενέσθαι, 'are become' (not 'are,' as A.V.).  
Manifest in Christ, viz. in their relation to him, and so as a testimony to the Gospel.  
πραιτωρίω, probably as R. V., 'praetorian guard' (or the palace: cf. iv. 22; but the word was not used of the imperial palace).  
τοῖς λ. π. = 'to all the rest.' A. V. is untenable.

## VERSE.

14. τοὺς πλ., 'the greater part.'

ἐν κ. goes with the following words: having in the Lord confidence in my bonds. A. V. is tautological.

Note reading, λόγον τοῦ θεοῦ, **NABD** (R. V.).

16, 17. Note transposition in R. V. = **NABD**.

16 (17) ἐριθεία (-θία), faction, party spirit (not from ἔρις, see on Rom. ii. 8).

18, 19. Better with stop at 'do rejoice.' Yea and shall rejoice, for I know.

19. σωτηρία, in the highest sense, of spiritual life (quotation from Job xiii. 16).

22. R. V. = if by living in the flesh my labour will be fruitful (or I shall thus see the fruit of my labour). Or, what if my living will bear fruit? In fact what to choose I know not (Lightfoot).

Note that γνωρίζω elsewhere in N. T. = I make known; here = perceive (the more usual sense in classical Greek).

23. τὴν ἐπιθ., 'my desire.' εἰς τὸ ἀν., 'towards departing.'

Add γὰρ after πολλῶ, **NABC**.

24. ἐπιμένειν τῇ σ. (without ἐν) = to abide by the flesh, = **NAC** (ἐν = BD): for constr. cf. Rom. vi. 1; xi. 22, 23.

ἀναγκ., more needful (for me) on your account.

25. τοῦτο πεπ. οἶδα. As E. V. or; of this I am confidently persuaded: cf. Rom. xiv. 14, οἶδα καὶ πέπεισμαι; and Eph. v. 5, ἵστε γινώσκοντες.

26. καύχημα, strictly, 'matter for boasting.'

27. πολιτ., 'do your duty as citizens': cf. iii. 20. συναθλ. τῇ π. Best to take τῇ π. as depending



## VERSE.

on *σύν*, striving in concert with the faith : cf. 1 Cor. xiii. 6, *συγχαίρω τῇ ἀληθείᾳ*; also 2 Tim. i. 8, and 3 Jno. 8, *συνεργοὶ τῇ ἀληθείᾳ*.

28. *ὑμῶν δὲ σωτηρίας*, *ἄABC<sup>2</sup>* (R. V.).  
*καὶ τοῦτο*, and that (*i.e.* the *ἔνδειξις*).

## CHAPTER II.

1. *παράκλ.*, exhortation ; *παραμύθ.*, encouragement.
3. In English a verb is required, but there is no verb understood in the Greek ; it is a forcible brevity of expression.
6. *μορφή* signifies properly not outward form, but 'form' in the philosophical sense, implying the essential attributes. So Aristotle says, a corpse has the *σχῆμα*, but not the *μορφή* of a man. A hand cut off has the *σχῆμα*, not the *μορφή*. St. Paul seems to make a similar distinction. See particularly Rom. xii. 2 ; Phil. iii. 21 ; also 2 Cor. xi. 13-15 with 2 Cor. iii. 18.
- ὑπάρχων*, existing. That it does not of itself mean 'being originally' (R. V. mg.) is apparent from many passages : see *ex. gr.* Rom. iv. 19 ; 2 Cor. viii. 17 ; xii. 16 ; also see Lu. ix. 48 ; xiii. 15 ; Acts xii. 55 ; xvii. 27. The distinction from *εἶναι* is rather, that the latter may be used of mere separable or contingent accidents.
- ἀρπαγμόν*, 'a thing to be grasped.'  
*τὸ εἶναι ἴσα*, 'to be on an equality with.'
- 7, 8. Observe the participles (A.V. spoils the sense),  
 'emptied himself in that he took the form of

VERSE.

a servant, being made, etc. . . . humbled himself, becoming, *i.e.* in that he became, etc.'

8. δέ, because of the repetition of σταυροῦ = and that, the death.

9. τὸ ὄνομα, **NAME** (= R. V.), 'the name,' not a particular title, but = the place or station, as Eph. i. 22, the supreme headship over the Church.

10, 11. Partly adapted from Is. xlv. 23.

10. ἐν τῷ ὀνόματι, not 'at,' as if it meant, at the utterance of, but 'in,' *i.e.* that worship should be offered in the name of Jesus (and to him : cf. 'will lift up my hands in thy name'; Ps. lxiii. 4, etc.).

12. μὴ ὥς, etc., belong to the following : τὴν ἑαυτῶν, *i.e.* not depending on me, but on yourselves, that is, on God who is effective in you. There is a fusion of two ideas, Do not be active only when I am present, but when I am absent work out, etc.

15. ἀκέραιοι, 'pure, sincere.'  
φαίνεσθε, 'are seen' (R. V.), not 'shine' (φαίνετε).  
φωστῆρες, luminaries, stars.

λόγον ἐπέχειν in later Greek means, to correspond or be analogous to. Hence, here 'being (to it) in the stead of life' (so Field).

17. σπένδομαι, 'am poured out,' *i.e.* my life-blood is poured out (as a libation, alluding to heathen sacrifices, as is probable) over the sacrifice. In this figure the Philippians are the priests, their faith (and works of faith) the sacrifice : cf. 1 Pet. ii. 5.

Cf. 2 Tim. iv. 6, ἤδη σπένδομαι.

## VERSE.

18. I joy and congratulate you.  
τὸ δὲ αὐτό, in the same way.
22. viz. as a child πατρὶ δουλεύει.
23. ὥς ἂν . . . . ἐξαυτῆς = 'at once when.'
25. ἡγησάμην, epistolary aorist, = I have thought it.  
So in ver. 28, I 'have sent' or 'send.' Ep.,  
namely, goes with the letter.
25. ἀπόστολον, cf. 2 Cor. viii. 23.
30. Read παραβολενσάμενος, = **¶**ABD (R. V.), lit.  
having gambled with, hazarded. παράβολος,  
gambling, rash; and this from παραβάλλεσθαι,  
to throw down a stake.  
τὸ ὑμῶν ὑστ., etc., i.e. the absence of your per-  
sonal ministrations. He does not suggest  
that they had left anything undone: cf.  
1 Cor. xvi. 17.

## CHAPTER III.

1. χαίρετε seems to include 'farewell, rejoice.' St.  
Paul seems to have been about to close the  
epistle with further warnings against divisions  
when he was interrupted, and on resuming he  
takes up a new topic.
2. κατατομή, contemptuous for 'circumcision.' The  
verb κατατέμνειν is used in the LXX only of  
cuttings, etc., forbidden by the law; Lev.  
xxi. 5.
3. Note reading, θεοῦ, worship by the Spirit of  
God (**¶**ABC).
4. ἔχων πεπ., though I have confidence: cf. 2 Cor.  
xi. 18.  
If they claim, I also claim, etc.'

## VERSE.

5. ἐξ Ἑβρ. 'sprung from Hebrews.'
9. ἐπὶ τῇ π., 'on the condition of faith.'
10. τοῦ γινῶναι, gen. of end.  
κοινωνίαν, 'the sharing in.'
11. συμμορφ. τῷ θαν. : cf. Rom. vi. 5 ; 2 Cor. iv. 10.  
ἐκ νεκρῶν, **NBD** (R. V.).
- 11, 12. A. V. by rendering καταστήσω and ἔλαβον alike, suggests a misconception.
12. ἔλαβον, aor. of a definite past time, viz. his conversion.  
ἐφ' ᾧ commonly = seeing that (R. V. mg.). Or, it may be 'to which end.' καταλάβω in both cases being used absolutely as in next verse.
13. No verb is understood, 'But one thing !'  
οὕτω for οὐ, **NAD** (R. V.).
14. Observe διώκω, same as in 12.  
τῆς ἄνω κλ., our heavenward calling.
15. τέλειοι, mature, beyond the stage of learners: cf. Eph. iv. 13, εἰς ἄνδρα τέλειον.  
ἐτέρως, euphemism for 'wrongly.'
16. However, if not τέλειοι, then εἰς ὃ ἐφθ., 'to whatever point we have reached.'
- Note reading : om. κανόνι, τὸ αὐτὸ φρονεῖν = **NAB** (C. def.) (R.V.), 'in the same path, or, by the same, will walk onward.' Prof. Kennedy, however, takes ver. 16 as a modest preface to 17 ; εἰς ὃ ἐφθ. being a well known parenthetical idiom, and τῷ αὐτῷ στοιχεῖν in appos. with ὃ. 'Nevertheless, as we have so far attained, to walk by the same rule, brethren, be ye with common consent imitators of me, i.e. as we have learnt the duty and wisdom of union.'
17. Imitators of me, namely, in the course thus described.

## VERSE.

20. *πολίτευμα*, our country. The word occurs in Philo and in Macc. in the sense of 'state, city.' Or, as R. V., 'citizenship': cf. i. 27.
21. *μετασχῆμ.*, 'change the fashion of': cf. ii. 8.  
Observe R. V. (A. V. is very misleading).  
*σῶμα τῆς ταπ.*, 'body which we bear in this our low estate.'

## CHAPTER IV.

3. Read *ναὶ* (for *καὶ*) before *ἑρωτῶ*, **NABD** (R. V.) (nearly all authorities).  
It has been conjectured that *Σύνζυγος* is a proper name, 'thou truly called Σ.' The person addressed seems to be in authority, probably as bishop. Possibly it was Epaphroditus, the bearer of the letter, but addressed thus as officially connected with Philippi; see ii. 25 (yet this is hard to reconcile with ii. 25, 29).
3. Not 'those which,' but 'them, inasmuch as they.' The names are both female (not as A. V.).  
*ἑρῶ*, future as R. V. *χαίρετε* combines farewell and rejoice. See iii. 1.
5. *ἐπιεικές*, 'forbearance' or 'fairness.' The word is applied by Greek writers to the man who does not insist on his strict rights. Aristotle defines τὸ ἐπιεικὲς as τὸ ἔχειν περὶ ἕνα συγγνωμὴν (Eth. Nic. vi. 11).
6. *μηδὲν μερ.* The same word as Matth. vi. 25. 'Have no anxieties.'
7. As E. V., or better, 'surpassing all human counsel,' i.e. giving more satisfaction.

## VERSE.

8. σεμνά, honourable, seemly (for σεβνός, from σέβομαι, = reverend: cf. 'somnus' for 'sop-nus').  
 εἴ τις, 'whatsoever virtue there is,' etc.  
 ἔπαινος, *i.e.* fit object of ἐπ. as in Latin 'laus.'  
 The only place where St. Paul uses ἀρετή.  
 Probably he mentions this and ἔπαινος here as familiar topics of their Gentile ethics.
11. ἐφρονεῖτε, as if in ver. 10 he had seemed to find fault, he corrects this.
12. μεμύημαι, lit. have been initiated: cf. R. V., 'learned the secret.'
13. Om. Χριστῷ, **NABD** (R. V.).
14. In making common cause with my affliction.
17. οὐχ ὅτι, 'not that.'
23. Note reading, μετὰ τοῦ πνεύματος ὑμῶν, **NABD** (R. V.).

